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TREATY
OF

BYE-LAW
MARR
OF

Consolid

J. &

FREE CHRISTIAN BAPTIST HAND BOOK:

COMPRISING

TREATISE OF FAITH, CHURCH COVENANT, CHURCH DIRECT-
ORY, CONSTITUTION OF GENERAL CONFERENCE
AND DISTRICT MEETINGS,

WITH

BYE-LAWS AND RULES OF ORDER, ACT OF INCORPORATION,
MARRIAGE CEREMONY, FUNERAL SERVICES, VISITATION
OF THE SICK, ORDINATION OF MINISTERS, DEDI-
CATION OF A CHURCH, ORGANIZATION
OF A CHURCH, ETC., ETC.

WITH

Consolidated Constitutions of Benevolent Societies.

ST. JOHN, N. B.

J. & A. McMILLAN, 98 AND 100 PRINCE WILLIAM STREET.

1889.

MEMORANDUM FOR THE RECORD

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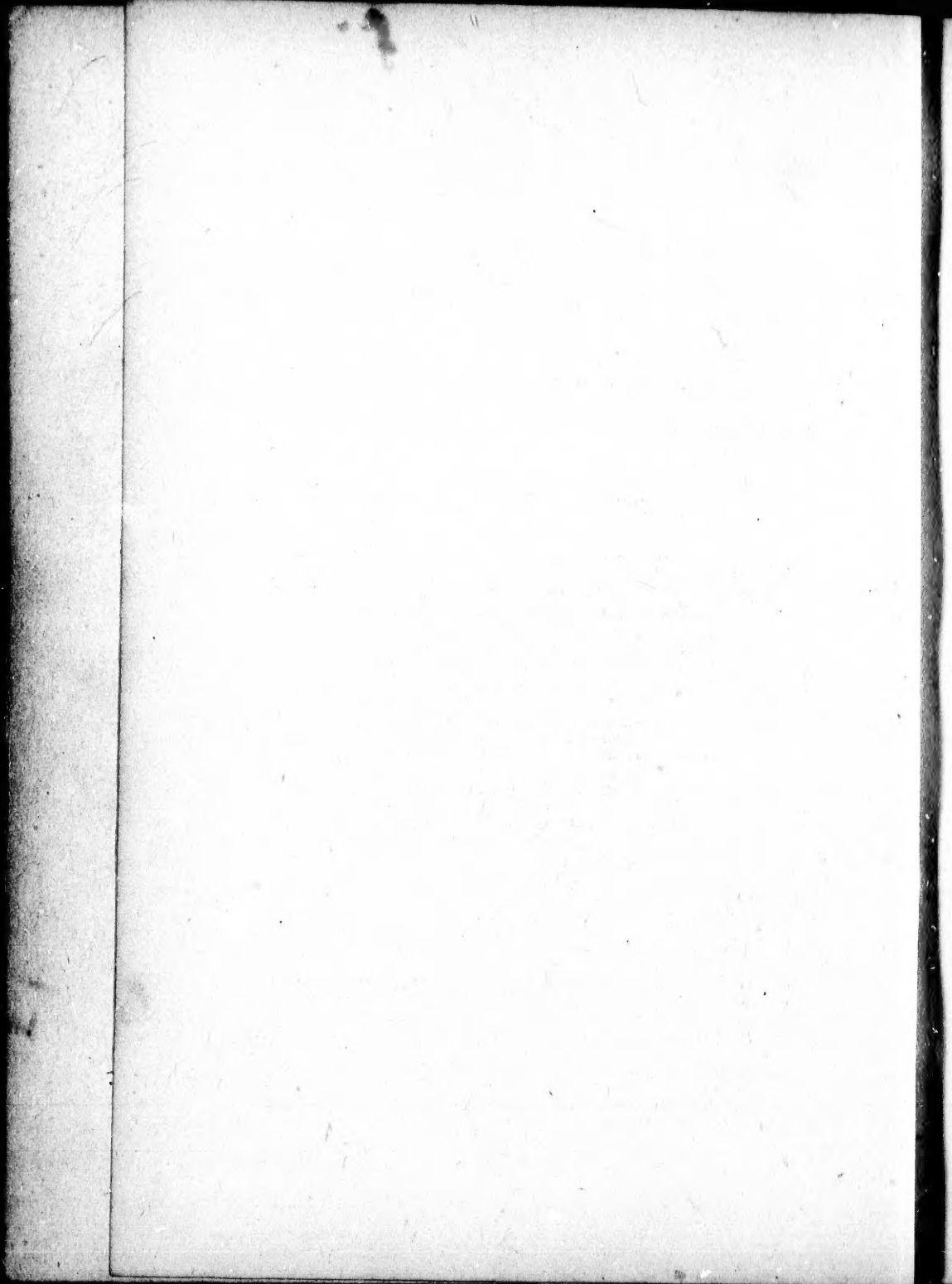
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Very truly yours,
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TREATISE OF FAITH.

CHAPTER I.

BEING AND ATTRIBUTES OF GOD.

THE SCRIPTURES teach that there is only one true and living God,¹ who is a Spirit,² self-existent,³ eternal,⁴ immutable,⁵ omnipresent,⁶ omniscient,⁷ omnipotent,⁸ independent,⁹ good,¹⁰ wise,¹¹ holy,¹² just¹³ and merciful;¹⁴ the Creator,¹⁵ Pre-

1. 1 Cor., viii, 4: "There is none other God but one." Jer., x, 10: "But the Lord is the true God, he is the living God." 2 Cor., i, 18; 1 John, v, 20.

2. John, iv, 24: "God is a Spirit." 2 Cor., iii, 17.

3. Ex., iii, 14: "And God said unto Moses, I AM THAT I AM." Ps., lxxxiii, 18; John, v, 26; Ex., vi, 3; Rev., i, 4.

4. Ps., xc, 2: "From everlasting to everlasting thou art God." Deut., xxxiii, 27; 1 Tim., i, 17; Rom., i, 20; Isa., lvii, 15; Jer., x, 10.

5. Mal., iii, 6: "For I am the Lord, I change not." James, i, 17; Numbers, xxiii, 19.

6. 1 Kings, viii, 27: "But will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain thee." Jer., xxxiii, 24; 2 Chron., ii, 6; Acts, xvii, 24; Isa., lvii, 15; Ps., cxxxix, 7-12.

7. Acts, xv, 18: "Known unto God are all his works, from the beginning of the world." 1 Tim., i, 17; Ps., xciv, 9, 10; 1 Chron., xxviii, 9; Job, xlii, 2; Acts, i, 24.

8. Rev., xix., 6: "The Lord God Omnipotent reigneth." Mat., xix, 26; Mark, x, 27; xiv, 36; Luke, xviii, 27; Job, xlii, 2; Ps., cxxxv, 6.

9. Eph., iv, 6: "One God and Father of all, who is above all, and through all, and in you all." Isa., xl, 13, 15; Rom., xi, 33, 36; Job, ix, 12, xli, 11; Daniel, iv, 85.

10. Ps., cxix, 68: "Thou art good, and doest good." Ps., xxv, 8, lxxxvi, 5, 15; Ex., ix, 27; Mat., xix, 17; Nahum, i, 7.

11. Rom., xvi, 27: "To God, only wise, be glory through Jesus Christ forever. Amen." 1 Tim., i, 17; Jude, 25v; Dan., ii, 20.

12. Lev., xix, 2: "I the Lord your God am holy." Lev., xxi, 7, 26; 11, 44; Job, vi, 10; Ps., lxxi, 22; Isa., i, 4; xliii, 3; Ps., cxi, 9.

13. Ps., cxix, 137: "Righteous art thou, O Lord, and upright are thy judgments." Deut., xxxii, 4: "Just and right is He." Ps., xcii, 15; Zeph., iii, 5.

14. Eph., ii, 4, 5: "God, who is rich in mercy." Ps., c., 5; ciii, 8. Ex., xxxiv, 6. Neh., iv, 17.

15. Gen., i, 1: "In the beginning God created the heaven and the earth." Gen., ii, 5, 7; Col., i, 16; Heb., xi, 3; Ps., xxxiii, 6, 9; Ex., xx, 11.

server,¹⁶ Governor¹⁷ of the universe; the Redeemer,¹⁸ Saviour,¹⁹ Sanctifier,²⁰ and Judge²¹ of men; and the only proper object of divine worship.²² The mode of his existence, however, is a subject far above the understanding of man.²³ Finite beings cannot comprehend him.²⁴

16. Neh., iv, 6: "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their hosts; the earth, and all things that are therein; the sea, and all that is therein, and Thou preservest them all." Heb., i, 3; Col., i, 17; Job, vii, 20; Ps., xix, 6.

17. Ps., xlvii, 7: "God is the king of all the earth." 2 Chr., xx, 6. Ps., xcv, 3.

18. Isa., xlvii, 4: "As for our Redeemer, the Lord of Hosts is his name." Isa., xli, 14; lx, 20. Prov., xxii, 21. Ps., lxxviii, 35. Jer., i, 34.

19. Isa., xlv, 21: "There is no God else beside me; a just God and a Saviour; there is none beside me." Isa., xliii, 3, 11; xlv, 15, 21; xlix, 26; lx, 16. Hos., xlii, 4. John, iv, 42.

20. Ex., xxxi, 13: "I am the Lord that doth sanctify you." 1 Thess., v, 23. Heb., xlii, 12. Jude, i.

21. Heb., xli, 22, 23: "Ye are come — to God the Judge of all." Gen., xviii, 25. Ps., i, 6. 2 Tim., iv, 8.

22. Ex., xxxiv, 14: "Thou shalt worship no other God; for the Lord whose name is Jealous, is a jealous God." Mat., iv, 10. Ex., xxxiv, 14. Rev., xix, 10; xxii, 8, 9.

23. Job, xl, 7: "Canst thou by searching find out God?" Isa., xl, 28.

24. Isa., xl, 25: "To whom then will ye liken me?" Rom., xi, 33.

CHAPTER II.

CREATION, PRIMITIVE STATE OF MAN, AND HIS FALL.

SECTION I.—CREATION.—1. *Of the World.* GOD created the world and all things that it contains, for his own pleasure and glory, and the enjoyment of his creatures.¹

1. Rev., iv, 11: "Thou hast created all things, and for thy pleasure they are and were created." Isa., xliii, 7: "I have created him for my glory." 1 Tim., i, 17: "The living God who giveth us all things richly to enjoy."

2. *Of the Angels.* The Angels were created by God² to glorify him,³ and obey his commandments.⁴ Those who have kept their first estate⁵ he employs in administering blessings to the heirs of salvation,⁶ and in executing his judgments upon the world.⁷

3. *Of Man.* God created man, consisting of a corporeal body, and a thinking, rational soul.⁸ He was made in the similitude of God to glorify his Maker.⁹

SECTION II.—PRIMITIVE STATE OF MAN, AND HIS FALL.

Our first parents, in their original state of probation, were perfectly righteous,¹⁰ but in consequence of the first transgression, the nature of their descendants is so unholy, that none by virtue of any natural goodness can become the holy children of God;¹¹ but they are all dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto holiness through the operation of the

2. Col., i, 16: "For by him were all things created that are in heaven, and that are in earth, visible and invisible."

3. Rev., vii, 11: "And all the angels stood round about, and fell before the throne on their faces and worshipped God."

4. Ps., ciii, 20: "Bless the Lord, ye his angels, that do his commandments."

5. Jude, 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness unto the judgment of the great day."

6. Heb., i, 14: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation." Dan., vi, 22.

7. 2 Sam., xxiv, 16: "The angel stretched out his hand upon Jerusalem to destroy it." Rev., xvi, 1.

8. Gen., ii, 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Mat., ii, 11.

9. Gen., i, 27: "So God created man in his own image; in the image of God created he him." 1 Cor., xi, 7: "Man — is the image and glory of God."

10. Eccl., vii, 29: "God hath made man upright." Gen., i, 27: "God created man in his own image." Eph., iv, 24. Col., iii, 10.

11. Ps., li, 5: "Behold I was shapen in iniquity, and in sin did my mother conceive me." Job, xiv, 4; xv, 14. John, iii, 6. Ps., lviii, 3. Gen., viii, 21. Rom., v, 12-19. Eccl., vii, 20. Prov., xxii, 15. Isa., xlviii, 8. Rom., viii, 7. Gen., vi, 5. Jer., xvii, 9. Rom., iii, 9-23; viii, 8. John, vi, 44: "No man can come unto me except the Father, which hath sent me, draw him." 1 Cor., ii, 14: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them." John, xv, 5. Eph., ii, 3, 9. 2 Tim., i, 9.

Spirit;¹² both of which are freely provided for every descendant of Adam.¹³

12. Rom., v, 18: "As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Col., i, 14: "In whom we have redemption through his blood, even the forgiveness of sins." John, iii, 3: "Except a man be born again, he cannot see the kingdom of God." Heb., xii, 14. 2 Cor., v, 10. Titus, iii, 5.

13. See Atonement.

CHAPTER III. OF CHRIST.

SECTION I.—The Son of God possesses all Divine perfections. His Divine perfections are proved from his titles, his attributes, and his works.

1. *His Titles.* The Bible ascribes to Christ the titles of Saviour,¹ Lord of Hosts,² the First and the Last,³ God,⁴ true God,⁵ great God,⁶ God over all,⁷ mighty God, and the everlasting Father.⁸

1. Isa., xlv, 21, 22: "There is no God else besides me: a just God, and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Hos., xiii, 4. Isa., xliii, 10, 11. John, iv, 42. Acts, iv, 12; v, 31. Eph., v, 23. Phil., iii, 20. 2 Tim., i, 10. Titus, i, 4; ii, 13; iii, 6. 2 Peter, i, 11.

2. Isa., viii, 13, 14: "Sanctify the Lord of hosts, himself," etc.

3. Rev., xxi, 13: "I am Alpha and Omega, the beginning and the end, the first and the last." Compare Rev., i, 8, with Isa., xlv, 6.

4. 1 Tim., iii, 16: "God was manifest in the flesh." Acts, xx, 28: "Feed the Church of God, which he hath purchased with his own blood." 1 John, iii, 16: "Hereby perceive we the love of God, because he laid down his life for us." Jude, 29: "To the only wise God, our Saviour, be glory and majesty, dominion, and power." John, i, 1: "And the Word was God." John, xx, 28, 29: "And Thomas answered and said unto him, my Lord and my God." Heb., i, 8: "But unto the Son he saith, thy throne O God is forever and ever," etc. Col., ii, 9. Tit., ii, 10. Heb., iii, 4.

5. 1 John, v, 20: "We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

NOTE.—The Scriptures teach that there is but one God (Isa., xlv, 5), and as they teach that Jesus Christ is truly God, the conclusion necessarily follows that the Father and Son, though two in person, are but one being.

6. Titus, ii, 13: "Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ."

7. Rom., ix, 5: "Of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."

8. Isa., ix, 6: "His name shall be called—the mighty God, the everlasting Father."

2. *His Attributes.* He is eternal,⁹ unchangeable,¹⁰ omnipresent,¹¹ omniscient,¹² omnipotent,¹³ holy,¹⁴ and is entitled to divine worship.¹⁵

3. *His Works.* By Christ the world was created,¹⁶ he preserves¹⁷ and governs it,¹⁸ he has redeemed man,¹⁹ and he will be their final Judge.²⁰

9. Col., i, 17: "And he is before all things." Micah, v, 2: "Whose goings forth have been from old, from everlasting." Heb., i, 8; John, i, 1; viii, 58. Prov., viii, 22. Heb., i, 12; xlii, 8. Rev., i, 8, 17, 18; xvii, 14.

10. Heb., xlii, 8: "Jesus Christ, the same yesterday, and to-day, and forever." Heb., i, 12: "Thou art the same, and thy years shall not fail." 2 Tim., ii, 19.

11. John, iii, 13: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven." Mat., xxviii, 20; xviii, 20.

12. Rev., ii, 23: "And all the churches shall know that I am he which searcheth the reins and hearts." John, ii, 24, 25; xvi, 30. John, x, 18; x, 15; xxi, 17. Acts, i, 24.

13. Col., ii, 8, 10: "Christ is the head of all principality and power." Ps., xlv, 3. Rev., xix, 16. Mat., xxviii, 18. 1 Cor., i, 24; xv, 24, 25. John, x, 18; xvii, 2. Eph., i, 21. Heb., i, 3. Rev., i, 18. 1 Cor., iv, 5.

14. Acts, iii, 14: "But ye denied the Holy One and the Just." Mark, i, 24. Luke, i, 35. Heb., vii, 26; Rev., iii, 7.

15. Heb., i, 6: "Let all the angels of God worship him." John, v, 23: "That all men should honour the Son, even as they honour the Father." Phil., ii, 10, 11. Mat., xxviii, 9. Luke, xxiv, 52. Mat., ii, 2; viii, 2; ix, 18; xxviii, 19. John, ix, 38. Rev., i, 5, 6; v, 9, 14; vii, 9, 10. 2 Peter, iii, 18. Gal., i, 5. 1 Cor., i, 2. 2 Cor., xlii, 14. Prayer was made to him. Acts, vii, 59, 60. 1 Cor., i, 2. Acts, i, 24.

NOTE.—Since Jehovah requires all men to worship him, and makes it idolatry to worship any other being, it would surely be idolatry to worship Christ if he did not possess the perfections of Jehovah. Yet Christ claimed Divine Worship; holy saints worshipped him.

16. Heb., i, 8, 10: "Unto the Son he saith, Thou Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands." John, i, 3, 10. Col., i, 16. John, v, 19. Eph., iii, 9. 1 Cor., viii, 6. Hebrews, iii, 3, 4. Isaiah, xlii, 24; xlv, 12. 2 Kings, xix, 15. Heb., iii, 4.

17. Heb., i, 3: "Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." Col., i, 17; Mat., xxviii, 18.

18. Is., ix, 6: "The government shall be upon his shoulder." 1 Peter, iii, 22. Col., ii, 10. Eph., i, 21. 1 Cor., xv, 24.

19. Eph., i, 7: "In whom we have redemption through his blood, the forgiveness of sins." Heb., ix, 12. Isa., liv, 5. Gal., iii, 13. Ps., xix, 14; lxxviii, 35. Isaiah, xliii, 14; xlii, 6; xlix, 26; lx, 16. Jer., i, 34. Gal., iv, 4, 5. 1 Peter, i, 18, 19. Titus, ii, 14. Rev., v, 9.

20. 2 Tim., iv, 1: "The Lord Jesus Christ—shall judge the quick and the dead at his appearing." Mat., xxv, 31, 46. John, v, 22. From other Scriptures it appears that "God is judge himself." Ps., i, 6; lxxv, 7. Heb., xii, 23. 1 Chron., xvi, 33. Ps., lxxxii, 8; xcvi, 13. John, v, 27. Acts, x, 42. Rom., ii, 16. Rev., i, 7.

SECTION II.—THE INCARNATION OF CHRIST.

The Word, which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in becoming united with a body like ours, pollution and sin excepted.²¹ In this state, as a subject of the law, he took our infirmities,²² was tempted as we are,²³ but lived our example,²⁴ and rendered perfect obedience to the divine requirements.²⁵

NOTE.—By comparing the Scriptures quoted, it is evident that the attributes and works of God are indiscriminately ascribed to Christ, consequently a unity exists between the Father and Son, which constitutes but one being. To this agreeth the testimony of John, i, 1, 3, 14; x, 30.

21. John, i, 14: "And the Word was made flesh and dwelt among us." 1 Tim., iii, 16. Phil., ii, 6, 7, 8. Heb., ii, 14, 16. Gal., iv, 4. Luke, ii, 52. 2 Cor., viii, 9. Isa., ix, 6. Heb., x, 5.

22. Mat., viii, 17: "Himself took our infirmities and bare our sicknesses." Heb., ii, 17. Mat., iv, 2; xxi, 18; xxvii, 50. John, xix, 28; xl, 33, 35. Isa., liii, 3; Mat., viii, 24; Luke, xxii, 44.

23. Heb., iv, 15: "But was in all points tempted like as we are, yet without sin." Mat., iv, 1-11.

24. 1 Pet., ii, 21: "Because Christ also suffered for us, leaving an example that ye should follow his steps." Rom., xv, 5, 6.

25. Isa., xlii, 21: "He will magnify the law, and make it honorable." Mat., v, 17; iii, 15. Gal., iv, 4.

CHAPTER IV.

HOLY SPIRIT.

1. The Scriptures ascribe to the Holy Ghost the acts and attributes of an intelligent being. He is said to guide,¹ to know,² to move,³ to give information,⁴ to command,⁵ to forbid,⁶ to send forth,⁷ to reprove,⁸ and to be sinned against.⁹

2. The attributes of God are applied to the Holy Ghost: such as eternity,¹⁰ omnipresence,¹¹ omniscience,¹² goodness,¹³ and truth.¹⁴

1. John, xvi, 13: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth."

2. 1 Cor., ii, 11: "Even so the things of God knoweth no man, but the Spirit of God."

3. Gen., i, 2: "And the Spirit of God moved upon the face of the waters." Acts, viii, 39.

4. Acts, xxi, 11: "And when he was come unto us, he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man," etc. Acts, x, 9. John, xiv, 26; xvi, 14, 15.

5. Acts, xiii, 2: "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them."

6. Acts, xvi, 6: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia."

7. Acts, xlii, 4: "So they, being sent forth by the Holy Ghost, departed into Selucia."

8. John, xvi, 8: "And when he is come, he will reprove the world of sin, and of righteousness, and of Judgment." Gen., vi, 8.

9. Mat., xii, 32: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Isa., lxiii, 10. Acts, vii, 51. Acts, v, 3, 4, 9. Eph., iv, 30. 1 Thess., v, 19. *Were the Holy Ghost only an attribute of God, this unpardonable sin could not be committed against him.*

10. Heb., ix, 14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works."

11. Ps., cxxxix, 7: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"

12. 1 Cor., ii, 10, 11: "But God hath revealed them unto us by his Spirit," etc.

13. Neh., ix, 20: "Thou gavest also thy good Spirit to instruct them." Ps., cxliii, 10.

14. John, xiv, 17: "Even the Spirit of truth, whom the world cannot receive, because it seeth him not."

3. The works of God are ascribed to the Holy Ghost: creation,¹⁵ inspiration,¹⁶ giving of life,¹⁷ and sanctification.¹⁸

4. The same acts which in one part of the Bible are attributed to the Holy Ghost, are in other parts said to be performed by God.¹⁹

5. The Apostles assert that the Holy Ghost is Lord and God.²⁰ From the foregoing, the conclusion is that the Holy Ghost is in reality God, and one with the Father in all Divine perfections. It has also been shown that Jesus Christ is God, one in essence with the Father. Then in essence these three, the Father, Son, and Holy Ghost, are one.

15. Job, xxvi, 18: "By his Spirit he hath garnished the heavens." Job, xxxiii, 4: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Ps., civ, 30.

16. 2 Peter, i, 21: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Acts, xxviii, 25.

17. 1 Peter, iii, 18: "For Christ also hath once suffered for sins — that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

18. 1 Cor., vi, 11: "But ye are sanctified, but ye are justified in the name of the Lord Jesus, and the Spirit of our God." Rom., xv, 16.

GOD.

19. Isa., vi, 8, 9: "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me. And he said, Go, and tell this people, Hear ye, indeed, but understand not; and see ye indeed, but perceive not."

In several places Christ is called the only begotten Son of God. See also Dan., ii, 20. Ps., lxi, 11. Isa., xlviii, 16. Eph., iv, 11. John, vi, 45. Isa., xlviii, 17.

SPIRIT.

Ac's, xxviii, 25, 26: "Well spake the Holy Ghost by Esaias the prophet unto our Fathers, saying, Go unto this people, and say, Hearing ye shall hear, and not understand; and seeing ye shall see and not perceive."

Mat., i, 18: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." See also Isa., xi, 2. Acts, xiii, 4. John, xiv, 26. Rom., viii, 14; xv, 13. Isa., xlviii, 16.

20. 2 Cor., iii, 17: "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." Acts, v, 3, 4: "Why hath Satan filled thine heart, to lie to the Holy Ghost? Thou hast not lied unto man, but unto God." Mat., xxviii, 19. 2 Cor., xiii, 14.

CHAPTER V.

ATONEMENT* AND MEDIATION OF CHRIST.

1. *Atonement.* As sin cannot be pardoned without a sacrifice, and the blood of beasts could never actually wash away sin, Christ gave his life a sacrifice for the sins of the world,¹ and thus made salvation possible for all men.²

2. *Mediation of Christ.* Our Lord not only died for our sins, but he arose for our justification,³ and ascended to heaven,⁴ where, as mediator between God and man, he will make intercession for us till the final judgment.⁵

1. 1 John, ii, 2: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Isa., liii, 5, 10, 11. Rom., iv, 25. Mat., xx, 28. 1 Pet., iii, 18. John, i, 29. Heb., ix, 26. Gal., i, 4. Tit., ii, 14. Eph., v, 25. Rom., v, 6, 8.

2. Heb., ii, 9: "That he by the grace of God should taste death for every man." 1 Tim., ii, 6: "Who gave himself a ransom for all." Tit., ii, 11: "For the grace of God that bringeth salvation hath appeared to all men." Rev., xxi, 17: "Whosoever will, let him take of the water of life freely." Isa., xlv, 22: "Look unto me, and be ye saved, all the ends of the earth." 2 Pet., iii, 9: "The Lord is long suffering to us ward, not willing that any should perish, but that all should come to repentance." Acts, xvii, 30: "But now commandeth all men everywhere to repent." 2 Cor., v, 14, 15. Ps., cxlv, 9. 1 Tim., ii, 3, 4; iv, 10. Isa., lv, 1, 7. Ps., lxxxvi, 15.

3. Rom., iv, 25: "Who was delivered for our offences, and was raised again for our justification." 1 Cor., xv, 17.

4. Acts, i, 11: "This same Jesus which was taken up from you into Heaven." Eph., iv, 8. Mark, xvi, 19.

5. Heb., ix, 24: "Christ is entered—into Heaven itself, now to appear in the presence of God for us." 1 Tim., ii, 5. Heb., vii, 25. Rom., viii, 34. 1 Cor., xv, 24: "Then cometh the end, when he shall have delivered up the Kingdom of God, even the Father." Isa., liii, 12.

* ATONEMENT signifies an *expiation* for sin; REDEMPTION signifies *deliverance* from sin.

CHAPTER VI.

THE GOSPEL CALL.

By virtue of the atonement, which is designed to counteract the effects of the fall, man is placed in a salvable state; ¹ the grace

1. Mat., xviii, 11: "For the Son of Man is come to save that which was lost." Gal., iii, 13. Rom., v, 18. John, iii, 17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." 1 Tim., iv, 10.

of God,² the influences of the Holy Spirit,³ and the invitations of the Gospel are given to all men,⁴ and by these they receive power to repent⁵ and obey all the requirements of the Gospel. We mean only to say, that salvation for all men is possible, for though in its provision it is free and absolute,⁶ yet in its application it is expressly conditional.⁷ Salvation, then, being freely provided, and man being capable through grace of obtaining it, if he perish, whom can he blame but himself?

2. Tit., ii, 11: "For the grace of God that bringeth salvation hath appeared to all men." Rom., v, 20: "But where sin abounded, grace did much more abound." Rom., v, 15.

3. Joel, ii, 28: "I will pour out my Spirit upon all flesh." John, i, 9: "That was the true light, which lighteth every man that cometh into the world." John, xvi, 8. Acts, ii, 17, 18. Job, xxxii, 8. Rev., xiv, 6.

4. Prov., viii, 4: "Unto you, O men, I call; and my voice is to the sons of man." Isa., xlv, 22: "Look unto me, and be ye saved, all the ends of the earth." Mark, xvi, 15: "Preach the Gospel to every creature." Rom., x, 18. Rev., xxii, 17. Col., i, 23. Isa., lv, 1.

5. Rom., ii, 4: "Goodness of God leadeth thee to repentance." Acts, xiii, 24: "When John had first preached — the Baptism of repentance to all the people of Israel." Luke, xxiv, 47: "And that repentance and remission of sins should be preached in his name among all nations." Isa., v, 4: "What could have been done more to my vineyard that I have not done in it?" 1 Pet., i, 22. Acts, x, 34. Ezek., xviii, 25; xxxiii, 11. 2 Pet., iii, 9. 1 Tim., ii, 4. Acts, xxvi, 20.

6. John, iii, 16. Rom., v, 8. 2 Cor., v, 14, 15.

7. John, iii, 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Mark, xvi, 16. John, viii, 24. Acts, xiii, 39; xvi, 31.

CHAPTER VII.

REPENTANCE.

The repentance which the Gospel requires is a deep conviction, a penitential sorrow, an open confession, a decided hatred, and an entire forsaking of all sin.¹ This repentance God has enjoined on all men, and without it in this life the sinner must perish eternally.²

1. Rom., iii, 20: "By the law is the knowledge of sin." Rom., vii, 9, 2. Cor., vii, 10. Ps., li, 17. Joel, ii, 12, 13. Prov., xxviii, 13. Ezek., xxxvi, 31; xiv, 6. Isa., lv, 7. Ezek., xviii, 30, 31. Ps., xxxviii, 18. John, xii, 25.

2. Acts, xvii, 30: "But now commandeth all men everywhere to repent." Mark, vi, 12. Acts, ii, 38; iii, 19. Luke, xiii, 5. 2 Thes., i, 7, 8, 9.

CHAPTER VIII. FAITH.

True faith is an assent of the mind to the great and fundamental truths of revelation,¹ an act of the understanding in giving credit to the gospel through the influence of the Holy Spirit,² and a firm confidence and trust in the living God.³ The fruit of faith is obedience to the Gospel.⁴ The power to believe is the gift of God;⁵ but believing is an act of the creature.⁶ Repentance and faith are required as a condition of pardon.⁷

1. Heb., xi, 6: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." John, v, 46, 47. Heb., xi, 1. John, xvi, 27, 30. Ps., cxix, 66. Rom., x, 9.

2. Rom., x, 10: "With the heart man believeth unto righteousness." 1 Cor., xii, 8, 9. Gal., v, 22. Rom., x, 17.

3. 2 Chron., xx, 20: "Believe in the Lord your God, so shall ye be established." Prov., xiv, 26. Rom., iv, 20, 21. Eph., iii, 12. 1 Tim., iv, 10. John, vi, 69.

4. James, ii, 17: "Faith, if it hath not works, is dead, being alone." James, ii, 20, 24, 26. Gal., v, 6. 1 Tim., i, 5.

5. Phil., i, 29: "Unto you it is given in the behalf of Christ — to believe on him." Acts, xiv, 27. 2 Pet., i, 1. Eph., ii, 8.

6. John, vi, 29: "This is the work of God, that ye believe on him whom he hath sent." Mark, xvi, 16. Acts, xvi, 31. John, iii, 36; viii, 21, 24. Heb., xi, 6. Mark, i, 15.

7. Acts, xx, 21: "Repentance toward God and faith toward our Lord Jesus Christ." Acts, x, 43. John, i, 7. Gal., iii, 26. Rom., xvi, 26; v, 1. 1 John, ii, 15. Mark, i, 15: "Repent ye and believe the Gospel."

CHAPTER IX. REGENERATION.

As God is a holy Being, and heaven a holy place, man must be regenerated before he can enter a state of happiness.¹ This change is a renovation of the soul by the grace and Spirit of God,² whereby the penitent sinner receives new life, becomes a

1. Heb., xii, 14: "Follow holiness — without which no man shall see the Lord." Rev., xxi, 27. Mat., v, 8. Gal., v, 19, 21.

2. John, iii, 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Ezek., xxxvi, 26, 27. Titus, iii, 5. Eph., ii, 10.

child of God,³ and is enabled to perform spiritual service.⁴ It is called a being born again, born of the Spirit, etc.⁵

3. John, v, 25: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Eph., ii, 10. 1 John, iii, 9. Rom., viii, 16. John, i, 12. James, i, 18. 2 Cor., v, 17. Gal., vi, 15.

4. 1 Pet., ii, 5. Ezek., xi, 19, 20. Phil., ii, 13. 1 Pet., iv, 11.

5. John, iii, 6; i, 13; iii, 5, 8. 1 John, iii, 9; iv, 7; v, 1, 4, 13.

CHAPTER X.

PERSEVERANCE.

As the regenerate are placed in a state of trial during this life, their future obedience is not determined.¹ Consequently their eternal salvation is dependent on their abiding in Christ; it is therefore their duty and privilege to be steadfast in the truth, to grow in grace, persevere in holiness, and make their election sure.²

1. Ezek., xviii, 24; xxxiii, 18. 2 Pet., ii, 20, 21; i, 10. 1 Cor., x, 12. 2 Pet., i, 9. 1 Cor., ix, 27. 1 Tim., iv, 1. Heb., xii, 15; iv, 1, 11. 2 Pet., iii, 14. John, xv, 1 to 10.

2. 1 Cor., xv, 58. 2 Pet., iii, 18. Phil., iii, 14. Mat., xxiv, 13. Rom., ii, 7. 1 Cor., ix, 24. 2 Pet., i, 10, 11. Rev., ii, 7, 11, 17, 26. Rev., iii, 5, 12, 21; xxi, 7.

CHAPTER XI.

THE CHURCH.

A Christian Church is an assembly of persons who believe in Christ, and worship the true God, agreeably to his word.¹ In a more general sense, it signifies the whole body of real Christians throughout the world.² The Church being the body

1. 1 Cor., i, 2: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints." Acts, ii, 47. 2 Cor., viii, 5. Rev., ii, 1, 7, 8, 12, 18; iii, 1, 7, 14.

2. Eph., v, 23: "Christ is the head of the Church." Eph., i, 22; iii, 10; v, 25, 27. Gal., i, 18-24.

of Christ,³ none but the regenerate, who obey the Gospel, are its real members.⁴ Believers are received into a particular Church, on their giving evidence of repentance and faith, and being baptized.⁵

SECTION I.—OFFICERS OF THE CHURCH.

The officers in the primitive church were apostles, bishops, and deacons.⁶ The apostles were the especial *witnesses* of the works and sayings of Christ;⁷ and of course this office ceased when their work was accomplished. The *gifts* perpetuated in the church are evangelists, pastors, teachers, helps, and governments.⁸ These, however, do not appear to be distinct officers, but they imply different kinds of duties, which are performed by bishops, or elders, deacons, and others.

1. *Bishops* are overseers,⁹ who have the charge of souls—to instruct and rule them by the word.¹⁰ They are called elders,¹¹ and they perform the duties of pastors, teachers, and evangelists.¹ The qualifications required in a candidate for this office, are as follows: He must be guiltless, and the husband of but one wife. He must be watchful, prudent, and have the regular exercise of cool, dispassionate reason. His conduct and manners must be decent, orderly, and grave. He must be a lover of hospitality and of good men; ready to communicate and able to teach.¹³ He must be temperate, not quarrelsome, nor desirous of base gain.¹⁴

3. 1 Cor., xii, 27: "Now ye are the body of Christ." Col., i, 18.

4. 1 Pet., ii, 5: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices." 2 Cor., vi, 14, 15. John, xviii, 36. Gal., iv, 28-31. Rom., ix, 8. Ps., i, 16. John, xv, 2-6.

5. Acts, ii, 41: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Gal., iii, 27.

6. Eph., ii, 20. Phil., i, 1. Luke, vi, 13. 1 Cor., iv, 9.

7. Acts, x, 39; i, 8; v, 32. Luke, xxiv, 48.

8. Eph., iv, 11. 1 Cor., xii, 28. 2 Tim., iv, 5. Acts, xiii, 1.

9. Acts, xx, 28. 1 Tim., iii, 1-6.

10. 1 Tim., iii, 5. 1 Peter, v, 2. Acts, xx, 28.

11. Titus, i, 5-7. 1 Peter, v, 1. Acts, xiv, 23. Compare Acts xx, 28, with verse 17.

12. 2 Tim., iv, 5. Eph., iv, 11, 12. 1 Tim., iii, 1, 2. Jer., iii, 15. 1 Cor., iv, 1. Ezek., iii, 17. 1 Peter, v, 1. Eph., iv, 11. 2 Cor., v, 20.

13. 1 Tim., iii, 2. Titus, i, 8. 2 Tim., ii, 24, 25.

14. 1 Tim., iii, 3.

He must govern his family well ; he must not be a novice, but experienced in the things of God, and have a character not justly liable to reproach.¹⁵ He must be especially called of God to the work,¹⁶ adhere closely to the doctrine of Christ,¹⁷ and be ordained by the laying on of hands.¹⁸

The Duty of an Elder or Bishop is: 1. To be an example to the flock in all things.¹⁹ To preach the word, baptize, and administer the Lord's supper.²⁰ He should assist in ordaining elders and deacons,²¹ and, according to his ability, do the work of an evangelist and make full proof of his ministry.²²

2. A *Deacon* is a regular or stated servant of the church. For the qualifications required in a candidate for this office, see 1 Tim., iii, 8-12. Acts, vi, 1-3.

Duties of a Deacon. 1. He should attend to the temporal wants of the poor members of the church.²³

2. As the design of his appointment was that the ministry might be free from temporal care, the inference naturally follows that it is his duty to see that *their* wants also are supplied. 3. There being no other officer in the church to superintend its *temporal affairs*, it is inferred, from the nature of his office, that the deacon should attend to all the concerns essential to its prosperity, which do not devolve on an elder. 4. From the important nature of his qualifications, it has been considered his duty to take the lead of religious meetings in the absence of the minister.

SECTION II. — ORDINANCES OF THE CHURCH.

The following ordinances or institutions were appointed by Christ, and are obligatory on the church :

15. 1 Tim., iii, 4-7. Tit., 1, 5-9; ii, 7, 15.

16. Heb., v, 4. Acts, xx, 28. 1 Cor., ix, 16. 2 Cor., iii, 5, 6. 1 Tim., i, 12. Acts, xlii, 2. Rom., x, 14, 15. 1 Cor., ix, 17.

17. Tit., i, 9; ii, 1, 7, 8. 1 Tim., i, 3; iv, 16; vi, 3, 4. 2 Tim., i, 13.

18. 1 Tim., iv, 14; v, 22. Heb., vi, 2. Acts, xlii, 3.

19. 1 Tim., iv, 12. 1 Pet., v, 3. Tit., ii, 7. Phil., iii, 17.

20. 2 Tim., ii, 15. 1 Tim., iv, 13-15. 2 Tim., iv, 2. 2 Cor., iv, 5. Mat., xxvii, 19. Luke, xxii, 19. Acts, x, 47, 48; xx, 11; xxvii, 35. 1 Cor., xi, 23-26.

21. Tit., i, 5. 2 Tim., ii, 2. Acts, vi, 3-6.

22. 2 Tim., iv, 5. Mark, xvi, 15. Acts, ix, 32; xv, 41. 2 Tim., ii, 4. 1 Tim., iv, 15. Acts, vi, 4. Isa., lxi, 6. Ezek., iii, 17-21.

23. Acts, vi, 1-3.

1. *Christian Baptism.*²⁴ This is the immersion of believers in water,²⁵ in the name of the Father, Son, and Holy Ghost,²⁶ in which are represented their death to the world, the washing of their souls from the pollutions of sin,²⁷ their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day,²⁸ and their engagement to serve God.²⁹

2. *The Lord's Supper* is designed to commemorate the sufferings of Christ, and to represent in the use of bread and wine the communion which saints have with him and with each other.³⁰ Every true believer in Christ, being a member of his body, and a part of his visible church, has not only a right to partake of his body and his blood in the Communion, but is under obligation thus to commemorate his death.³¹ *

SECTION III.—DUTIES OF THE CHURCH.

The duty of the Church is that obligation which the revelation of God enjoins upon it collectively, or as individuals, for the manifestation of his manifold wisdom,³² the perfecting of the saints,³³ and the conversion of the world.³⁴ In this obligation are included the observance of the ten commandments,³⁵ entire obedience to the influences of the Spirit,³⁶ to the institutions of

24. Eph., iv, 5. Acts, x, 5, 6, 44-47.

25. Col., ii, 12. Rom., vi, 4, 5. Acts, viii, 38, 39. Mat., iii, 16. John, iii, 23. Mark, i, v. Mat., iii, 6. 1 Cor., x, 2; xv, 29. Acts, xvi, 13, 15, 32-34. Mark, xvi, 16. Acts, viii, 37; ii, 41; xvi, 33. Mat., xxviii, 19.

26. Mat., xxviii, 19. 1 Cor., i, 13.

27. Col., iii, 3. Tit., iii, 5. Heb., x, 22.

28. Col., ii, 12. Rom., vi, 4, 5. 1 Cor., xv, 29.

29. Gal., iii, 27. Heb., vi, i, 2.

30. Mat., xxvi, 26-28. Luke, xxii, 19. 1 Cor., xi, 23-26. 1 Cor., x, 16. Luke, xxii, 24.

31. Eph., i, 22, 23. 1 Cor., x, 17. Col., i, 24. Acts, ii, 42; xx, 7.

32. Eph., iii, 10, 11.

33. Eph., iv, 11-13.

34. Mat., v, 16. Rom., xvi, 26. Mark, xvi, 15. Mat., v, 13.

35. Mat., v, 17, 19. Luke, xxiii, 56. Mat., xxii, 37-40. Mark, x, 19. Rom., xiii, 8-10.

36. 1 Thes., v, 19. Eph., iv, 30. Rom., viii, 1. Gal., v, 16.

* At the time of communion, we make it our usual practice, to invite all Christians of good standing in any evangelical Church to partake with us; as in general such persons only are known as true believers.

the Gospel, and to all the instructions and precepts of the Scriptures.³⁷ † Among the latter are the following particular requirements: Christian fellowship,³⁸ secret and family prayer,³⁹ domestic and social duties,⁴⁰ watchfulness,⁴¹ administering to the necessities of the poor and afflicted,⁴² the support of those that preach the Gospel,⁴³ and the exercise of Church discipline.⁴⁴

37. 1 John, v, 8. Mat., xix, 17; v, 48. James, i, 4. 2 John, 6. Isa., viii, 20. 1 Cor., vii, 19. John, xiv, 21.

38. 1 John, i, 7. Acts, ii, 42. Eph., v, 11. 1 John, i, 8. Phil., i, 5.

39. Mat., vi, 6. Luke, vi, 12. Dan., vi, 10. Acts, x, 9. Jer., x, 25. Acts, x, 2, 30.

40. Eph., v, 25. Col., iii, 19. Eph., v, 28. Col., iii, 18. Eph., v, 24. 1 Pet., iii, 1. Eph., vi, 4. Col., iii, 21. Gen., xviii, 19. Col., iii, 20, 22. Eph., vi, 1, 2, 5, 9. Eph., v, 21. Rom., xii, 10. Col., iii, 13. Rom., xii, 18. Mat., v, 44. Mark, xi, 25, 26. Rom., xii, 20.

41. Mark, xiii, 37. Mat., xxvi, 41. 1 Cor., xvi, 13. 1 Pet., iv, 7; v, 8.

42. Luke, xviii, 22. Mat., xix, 21. Prov., xix, 17; xxviii, 27. Luke, xi, 41; xii, 33. Deut., xv, 7. John, xii, 8. Rom., xv, 26. Gal., ii, 10. 1 Cor., xvi, 1, 2. James, i, 27. Mat., xxv, 36. 1 Tim., v, 10. Acts, vi, 1. Phil., iv., 14.

43. Mat., x, 9, 10. Luke, x, 7. 1 Cor., ix, 4, 6, 11, 13, 14. Gal., vi, 8. 2 Cor., xi, 8, 9. Deut., xii, 19. Phil., iv, 16, 18.

44. Mat., xviii, 15, 17. 1 Tim., v, 20. Gal., vi, 1. 2 Thes., iii, 6. James, v, 16. 1 Cor., v, 11, 13. Rom., xvi, 17. 2 John, 10. Titus, iii, 10. 1 Tim., v, 19. 1 Cor., v, 4, 5. 1 Tim., i, 20; vi, 3, 5.

† Of course the ceremonial law, although instructive, is not now obligatory on the Church.

CHAPTER XII.

DEATH.

The bodies of men, being subject to the calamities of the fall, all have died, or will die, except Enoch, Elijah, and the Saints that will be on the earth at the last day.¹ But the soul survives the dissolution of the body, and immediately after death enters a state of happiness or misery.²

1. Rom., v, 12. Heb., ix, 27; xi, 5. 2 Kings, ii, 11. Thes., iv, 17. 1 Cor., xv, 52. Ps., lxxxix, 48. Eccl., viii, 8.

2. Eccl., xii, 7. Luke, xxiii, 43. Phil., i, 23. Mat., xvii, 3; xxiii, 31, 32. Acts, vii, 59. Rev., vi, 9. Mat., x, 28. 2 Cor., v, 8. Luke, xvi, 22, 23, 24.

CHAPTER XIII.

THE RESURRECTION.

As the transgression of Adam secured temporal death to all his posterity, so the obedience and resurrection of Jesus Christ render it certain that the bodies of all men will be raised from the dead.¹ The Saints will be raised in the likeness of Christ; but the wicked will awake unto shame, and everlasting contempt.²

1. 1 Cor., xv, 21, 22; xv, 3, 19. Acts, xxiv, 15. Job, xlix, 25, 26. Isa., xx, 1, 19. Mat., xxii, 30. Acts, xxvi, 8. John, v, 28, 29. 2 Tim., ii, 18. Acts, xxvi, 8. Rom., viii, 11.

2. Phil., iii, 21. 1 Cor., xv, 53. 1 John, iii, 2. Ps., xvii, 15. Dan., xii, 2. John, v, 28, 29. Mat., xxv, 32-46.

CHAPTER XIV.

THE GENERAL JUDGMENT.

As men do not receive the due reward of all their deeds in this life, there will be a general judgment, when time and man's probation will close forever.¹ Then all men will be judged according to their works;² the righteous will enter into eternal life,³ and the wicked will go into a state of endless punishment.⁴

1. Acts, xvii, 31. 2 Pet., ii, 9; iii, 7. Mat., xi, 24. Jude, 6. 1 Cor., xv, 24. Rev., x, 6. Mat., xii, 41, 42; xxv, 31, 32. 1 John, iv, 17. 2 Pet., iii, 11, 12. Rev., x, 11, 12.

2. 2 Cor., v, 10. Rom., ii, 16. Eccl., xi, 9; xii, 4. Mat., xii, 36. Rev., xx, 13. Rom., ii, 6, 9; xiv, 10, 12. Eccl., iii, 17.

3. Matt., xxv, 34, 46. 2 Pet., i, 11. Rev., iii, 12. 1 Thes., iv, 17. Rom., vi, 22. Rev., i, 6; iii, 4. Col., iii, 4.

4. Mat., xxv, 41, 46. 2 Thes., i, 9. Mark, iii, 29; ix, 44. Jude, 7. Rev., xiv, 11. John, viii, 21. Rev., xx, 10, 15; xxi, 8, 27; xxii, 11. Mat., xiii, 41, 42. Ps., ix, 17; xi, 6.

The following extract from the minutes of the Conference of 1887, shows the belief of the denomination on the doctrines of Justification and Sanctification, about which, on account of the erroneous teaching of some Ministers, the Conference had to take action :

"JUSTIFICATION — SANCTIFICATION. — Gospel justification is the pardon of sin and acceptance with God. The sinner is at enmity with God. In justification he obtains reconciliation and peace. The sinner is unholy. In justification he is made pure and holy. Through the atonement of Christ and the operation of the Holy Spirit on the one hand, and repentance, faith, and obedience on the other, reconciliation is effected, justification obtained. **SANCTIFICATION** is the full consecration of the soul to God. It is to be holy, as God is holy. It accompanies regeneration, which is not a partial but an entire change from sin to holiness. But the child of God is not infallible. He is still exposed to temptation and sin. If we sin, we have an Advocate with the Father, and on condition of repentance and faith may be cleansed and restored. If we confess our sins he will forgive them, and cleanse us from all unrighteousness.

"Sanctification is a progressive work. It is the duty and privilege of all to grow in grace and in the knowledge of our Lord Jesus Christ. We are to be overcomers, to triumph over both inward and outward besetments, so as to love the Lord our God with the whole heart, mind, and strength, and consecrate our all on his altar. We shall never attain a fixed limit, but should be constantly pressing forward. Believers know that there are special anointings and baptisms of the Spirit, which give us great exaltation in the Christian experience, and advancement in the divine life."

CHURCH COVENANT.

HAVING been brought, as we humbly trust, by Divine grace to embrace the Lord Jesus Christ, and to accept Him as our Saviour, and believing that the interests of His Kingdom require our united efforts, we do therefore give ourselves up to Him, and agree with each other to walk in Him, with brotherly love, seeking our duty to God, to one another, and to the world; and we adopt the following as our Church Covenant:

1. We will exercise a mutual care, as members one of another, striving to keep the unity of the Spirit in the bonds of peace, and to promote the growth of the whole body in Christian knowledge, holiness, and comfort; and we will labour together by prayer, precept and example, for the salvation of sinners.

2. We will contribute of our substance for the support of a faithful Ministry among us, and for the other necessary means of grace. We will be benevolent to the needy, especially to the poor of our own Church.

3. We will, as constantly as we can, attend upon the public worship of God, and the stated meetings of the Church. In every Conference meeting we attend we will report ourselves to the Church. We will labour for its prosperity and up-building in the most holy faith; we will not forsake it in adversity, but will bear each other's burdens, and so fulfil the law of Christ.

4. We will maintain secret and family devotion, and religiously instruct those under our care. We will cordially co-operate with those who minister to us in holy things, and will esteem them highly for their works' sake.

5. We will not traffic in nor use intoxicating drinks as a beverage; nor will we furnish them for other persons, except for medicinal, mechanical or chemical purposes.

6. We will sustain the benevolent enterprises of the day, such as Missions, Bible Societies, Sabbath Schools, Moral Reform, and all others, which, in the use of holy means, tend to the glory of God and the welfare of men.

7. We will love all those who love our Lord Jesus Christ. We will avoid all vain extravagance and sinful conformity to the world, and will abstain from all sinful amusements, as theatres, circuses, dances, gambling, etc.; we will refrain from all unchaste and profane conversation, and from reading wicked and corrupt publications. We will walk circumspectly towards those who are without, that the cause of God may not be reproached on our account.

8. We will observe the ordinance of the Lord's Supper as we may have opportunity, or as it may be administered by those over us in the Lord. We will frequently exhort, and if occasion requires, admonish each other, according to Matthew, xviii, in the spirit of meekness.

9. We agree to the annexed directory of principles and rules, as guiding to our faith in doctrine, and our practice in matters of church government. And, finally, we commit ourselves to God, and to the Word of His grace; and may the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will: building us up also upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom the whole building, fitly framed together, groweth unto an holy temple in the Lord, that we may be builded together for an habitation of God through the Spirit. Amen.

CHURCH DIRECTORY.

I. — DENOMINATION.

THIS Church shall be known as the Free Christian Baptist Church of ———, in connection with the F. C. B. General Conference of New Brunswick.

II. — DOCTRINES.

The doctrines held by this Church are those set forth in the Treatise of Faith of the F. C. Baptists of New Brunswick.

III. — OFFICERS.

The Officers of the Church shall be:

1st. A *Pastor*, who shall be in regular standing with the General Conference, and who shall be elected by the Church.

2nd. *Deacons*, who shall be elected by the Church.

3rd. *Helpers*, to assist the Deacons and Pastor in their duties; they shall be chosen annually.

4th. A *Clerk*, whose duty it shall be to keep a faithful record of the Church, and who shall hold office during the pleasure of the Church.

5th. A *Treasurer*, whose duties it shall be to have charge of all funds belonging to the Church, to pay its orders as far as supplied with the means, and to render an annual account to the Church.

IV. — CHURCH POLITY AND DISCIPLINE.

Sec. 1. — The Officers of the Church shall hold an Officers' meeting quarterly, or oftener if necessary.

Sec. 2. — Any business to be brought before the Church shall be arranged at the Officers' meeting.

Sec. 3.—The Church is directly amenable to the District Meeting to which it belongs, and indirectly to the General Conference, for the general good of the denomination.

Sec. 4.—The Pastor shall preside over all meetings when present; in his absence, the senior Deacon present shall preside; in the absence of both Pastor and Deacons the meeting shall elect a Chairman.

Sec. 5.—Any meeting for business or any Church purposes, which shall have been publicly announced by the Pastor, or, in his absence, by the senior Deacon, shall be a regular meeting; and any business which may be done at such a meeting shall be valid.

Sec. 6.—Although the Pastor may not hold his membership in the Church over whose meetings he may preside, he shall be allowed to give the casting vote.

Sec. 7.—In cases of discipline for private or individual trespass, it shall be the duty of the officers of the Church, before hearing the case, to require that the law of trespass, as given by the Head of the Church, in the 18th chapter of Matthew, be acted upon.

Sec. 8.—When the trespass shall have been committed publicly against the Church, after private admonition by the Pastor or other officer, the case shall be brought before the Officers' meeting, and the accused party considered suspended from church privileges until reclaimed.

Sec. 9.—The Officers of the Church, after hearing and labouring in any case, can make such recommendations to the Church as they may think necessary; but exclusion from membership shall be the act of the Church itself.

Sec. 10.—All the business of the Church shall be done by a two-thirds vote of the male members, except the reception of members, which should be unanimous, and applications for help, which may be by a majority.

Sec. 11.—In any important matters of trial, the Church shall have the right to apply to the District Meeting to which it

belongs, for assistance; such application can be made by a majority vote.

Sec. 12.—In any extraordinary case, such as a Church having become so divided or disarranged that a majority vote asking for help cannot be obtained, it shall be in the power of the District Meeting to which the Church belongs, as a matter of expediency, if in its judgment the Church be in a state requiring help, and is unable to help itself, to take charge of the Church, and in its care and labour for its good, exercise such discipline as it may think necessary.

Sec. 13.—Should any portion of the Church embrace or hold doctrines contrary to those which are set forth in the Treatise of our Faith, or become disloyal to the Constitution or polity of the denomination, even if such disaffected members shall include any or all the Officers, it shall be in the power of the District Meeting to acknowledge and sustain as the Church those members who shall be found loyal to the denomination; and further, if it be deemed necessary, it shall have the power to reorganize such members into a Church, which shall bear the name and date of the original organization.

Sec. 14.—In case of any disagreement in doctrine or polity, in allowing the liberty of conscience, such dissenting members may, by request, be allowed to withdraw from the Church without being considered as excluded members, so that in no case shall members be held in F. C. Baptist Churches by compulsion, or in violation of their consciences. It is always provided, however, that this provision shall not be so construed that trespassers or disorderly members shall take advantage of it to evade discipline or exclusion from the Church.

Sec. 15.—Disciplined persons who may feel aggrieved with the decision of the Church, shall have the right to appeal to the District Meeting.

Sec. 16.—In the case of adultery, or any high crime, it shall be in the power of the Officers of the Church, upon having sufficient evidence thereof, to exclude the transgressors from the Church.

Sec. 17. — The Church shall appoint annually from its members delegates to represent it in the District Meeting — two delegates for the first hundred *resident* Church members, or under, and *one* additional delegate for every additional hundred, or fraction of a hundred, resident Church members — who shall be furnished with a copy of the record of their appointment. It shall also send a written report, in which shall be given the statistics, and an account of the state of the Church. The letter should be read before the Church and approved, and so certified by the Clerk, before being forwarded to the District Meeting.

V. — TERMS OF FELLOWSHIP AND COMMUNION.

This Church recognizes only the immersion of *believers* as Christian baptism, and hence those only who have been immersed are admissible to its full fellowship; but it may receive to communion and equal privileges in worship any who are in good standing with any other Evangelical Church, and who give evidence of spiritual life. It also may take under its care any who desire its instruction and protection, and the benefits of Christian intercourse.

VI. — QUALIFICATIONS FOR ADMISSION.

Persons desirous of admission into this Church, shall give satisfactory evidence to the Church of having been born of God.

VII. — FINANCES.

The members of the Church will co-operate with the officers in whatever system they may adopt for obtaining means to defray the expenditures of the Church, and shall contribute as God prospers.

VIII. — READING CHURCH COVENANT.

The Church Covenant shall be read at each Monthly Conference meeting, and as much oftener as may be considered necessary.

IX. — OTHER RULES.

The Church may adopt any rule not contrary to the Word of God, or the Constitution or Bye-Laws of the denomination, which may be found necessary for its interests, and by which the members agree to be governed.

CONSTITUTION OF MINISTERS' CONFERENCE.

PREAMBLE AND RULES.

Whereas, We believe the agreement of all associations of men is absolutely necessary in order to their efficiency in whatever work they are engaged; and whereas the ministry of the Gospel of Jesus Christ, viewed in relation to the eternal interest of mankind, is the most important office on earth, hence those engaged in the sacred calling should seek every means for their purity and *unity*. We, therefore, the Elders and Licentiates of the Free Christian Baptist Conference of New Brunswick, do hereby agree to the following Constitution for a Ministers' Conference among us, having for its object our union in matters of doctrine and sentiment, and purity from all bickerings, jealousies, or contentions which might arise among us, and mar our work in the Lord; and also to enable us to aid each other in the removal of all trials which may arise between preachers and churches, as well as to enable us in a judicious manner to exercise proper disciplinary care toward each other in all matters which may require it. And we do solemnly covenant to set before our people an example of truth, in the inviolable fulfilment of the rule of this Conference, to the full extent which God may place in our power.

I. This Conference shall be composed *only* of ordained Ministers and Licentiates in full and regular standing with the General Conference of Free Christian Baptists of New Brunswick, and it shall bear the name of the Ministers' Conference of Free Christian Baptists.

II. The officers of the Conference shall be a Moderator and Secretary; the former to be appointed annually, and to continue

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during the year; the latter to continue during the pleasure of the Conference.

III. The duties of the Moderator shall be to preside over all meetings; to preserve order; and to appoint special meetings when necessary. The duties of the Secretary shall be to keep a faithful and true record of all meetings, record all reports, correspond on matters connected with the Conference, and give notice for meetings by the direction of the Moderator.

IV. This Conference shall convene its annual meeting one day before the meeting of the General Conference, and in the same place; at which meeting every ordained preacher and every Licentiate shall hold himself bound to attend, according to the covenant contained in this Constitution.

V. Ten members beside the Moderator shall be required to constitute an Annual Conference to transact business; a less number may adjourn.

VI. The business of this Conference shall be:

1. To cultivate harmony in doctrine and practice.
2. To remove all matters of trial which may exist among any of its members.
3. To investigate the moral character of its members where it may be necessary.
4. To aid in the removal of difficulties which may exist between preachers and people.
5. To labor in any matter which may affect the prosperity of the churches under their care.

VII. Special meetings may be called by the Moderator, with the concurrence of any two ordained Elders beside.

VIII. Notice of the time and place of any special meeting shall be given in the *Religious Intelligencer*, and be continued therein weekly, at least four weeks prior thereto.

IX. No Elder shall be held under bond to attend a special Meeting, unless notified in writing by the Secretary at least two weeks prior thereunto.

X. Six Elders shall constitute a quorum for business at any Special Meeting.

CONSTITUTION
OF THE
FREE CHRISTIAN BAPTIST GENERAL CON-
FERENCE OF NEW BRUNSWICK.

ADOPTED AT GENERAL CONFERENCE, OCTOBER, 1883.

ARTICLE 1.—This Association shall be called "THE FREE CHRISTIAN BAPTIST GENERAL CONFERENCE OF NEW BRUNSWICK."

ART. 2.—This Conference shall be composed of its ordained Ministers and Licentiates, its Officers, the Members of the Board of Managers, Corresponding Secretary of the Sabbath School Convention, the Superintendent of Benevolent Societies, and Delegates from the several District Meetings, and such persons as the Conference may elect Honorary Members.

ART. 3.—The Officers of the Conference shall be a Moderator, and an Assistant Moderator, who shall be elected annually; a Recording Secretary and an Assistant; a Corresponding Secretary, a Treasurer, and an Auditor, who shall hold office during the pleasure of the Conference.

ART. 4.—The duties of the Officers of this Conference shall be as follows:

- (a) It shall be the duty of the Moderator to preside over the Sessions of the Conference, and perform such other official acts as the Conference may direct by its Bye-Laws, Rules of Order, or votes.
- (b) The Assistant Moderator shall preside in the absence of the Moderator, or at his request.
- (c) It shall be the duty of the Recording Secretary to keep a true and faithful record of all the business transacted in each sitting, and furnish a copy of the same for publication, when required.

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- (d) It shall be the duty of the Corresponding Secretary to conduct the official correspondence of the Conference, and to prepare an Annual Report of the state of religion in the Churches and read it in the first business session of the Conference.
- (e) It shall be the duty of the Treasurer to receive all moneys forwarded or paid to him for the Conference, to pay to the order of the Conference such sums as may be required, as long as there are funds in the Treasury; and to render at each annual meeting a just and proper account of all moneys received and paid, stating from whom received and to whom paid.
- (f) The duties of the Auditor shall be to carefully examine and report upon such books and accounts as shall be referred to him by the Conference.
- (g) The Assistant Secretary shall assist the Recording Secretary in the discharge of his duties.

ART. 5. — There shall be an Executive of seven members, who shall have the general charge of the affairs of the denomination, between the Annual Sessions of Conference. The Executive shall act for Conference, such action to be subject to the approval of Conference at its next Annual or Special Session. The Executive shall be composed of the Moderator, Recording Secretary, and five members elected annually by ballot.

ART. 6. — The Churches composing the Conference shall be divided into seven Districts (as at present), and Conference shall have power to add to, alter, or amend the number and bounds of the said Districts from time to time, as occasion may require.

ART. 7. — Each District shall be entitled to a representation in Conference, consisting of two Delegates, by virtue of its organization, who shall be the Clerk and Treasurer of the District, and one additional Delegate for every four hundred Church members.

ART. 8. — The duties and powers of the Conference shall be :

- (a) To appoint its own Officers and Executive.
- (b) To appoint a Board of Managers, and such other Agents or Agencies as may be found necessary for the transaction of the business of the Conference.
- (c) To appoint the Officers of all Mission and Benevolent Societies in connection with the Conference.

- (d) To receive and act upon all communications, requests, or appeals that may come through the Districts composing the Conference, or from the decisions thereof.
- (e) To deliberate on all such points of doctrine and practice as the welfare of the Districts and Churches may require, and to give such decision thereon as it may believe is warranted by Scripture.
- (f) To devise any measures not incompatible with the Word of God, that it may consider advantageous to the interests of the cause of Christ.
- (g) To make such Bye-Laws and Rules of Order, not repugnant to this Constitution, as it may think necessary for the government of the Conference.

ART. 9.—The Conference shall hold one General Session yearly. Special Sessions may be held when necessary.

ART. 10.—This Constitution may be altered or amended at any Annual Session of the Conference, by a four-fifths vote of the members present; provided that notice of such intended alteration or amendment has been duly given at a previous session, and published in the minutes.

BYE-LAWS

OF THE

FREE CHRISTIAN BAPTIST GENERAL CONFERENCE OF NEW BRUNSWICK.

ARTICLE 1.—The Annual Session of this Conference shall commence on the Saturday of or preceding the full moon nearest the first day of October in each year.

ART. 2.—The meeting held on Saturday, at 9.30 o'clock, a. m., shall be a Social Conference, and shall be presided over by the Pastor of the Church with which the Conference has convened; or in the absence of the Pastor, by the Moderator of the General Conference.

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ART. 3. — The Business Session of this Conference shall commence on Saturday, at 2 o'clock, p. m., and shall be presided over by the Moderator or the Assistant Moderator, or in their absence by the next preceding Moderator present, until after the election of the new Moderator.

ART. 4. — Twelve Ministers and six lay members of Conference shall constitute a quorum for the transaction of business. A less number may adjourn from time to time till a quorum is present.

ART. 5. — Each session and each sitting of the Conference shall be opened and closed with prayer.

ART. 6. — The election of a Moderator and an Assistant Moderator shall take place in the first Session on Monday.

ART. 7. — Each ordained Minister present shall be eligible to the office of Moderator, and each member of Conference present shall have the right to vote. The voting shall be done by ballot; and the Recording Secretary shall count the votes, and declare the candidate, who has the largest number, to be Moderator elect for the ensuing year, and the candidate who has the next greatest number, to be Assistant Moderator.

ART. 8. — The Moderator shall associate with himself two or more Elders, whose names he shall announce to the Conference, who shall be a Committee to regulate the time and place of meeting for worship during the Session, and, after consultation with them, appoint Ministers to preach on the Sabbath, and at other times, if necessary.

ART. 9. — All letters addressed to the Conference shall be examined by the Moderator and the Secretaries, and if by them considered proper to be brought before the Conference, they shall be distinctly read in Conference before being referred to appropriate Committees.

ART. 10. — All Ministers of the General Conference or District Meetings are required to attend each Annual Session of Conference; any one failing to do so subjects himself to the censure of the Conference, unless satisfactory reason for absence be given.

ART. 11. — Each Church in the Denomination is required to recognise the acts of the Conference, and govern itself accordingly.

ART. 12. — The Conference may hold correspondence by delegate or otherwise with other religious bodies.

ART. 13. — At each Annual Session of the Conference, Committees shall be appointed on the following subjects: Education, Sabbath Schools, Temperance, Deceased Brethren, and Observance of the Sabbath, their reports to be submitted to the next Session of the Conference. Committees on Finance, Correspondence, and Appeals, and Special Committees may be appointed to report at such times as the Conference shall determine.

ART. 14. — Every Church of the Conference is expected to pay annually a sum equal to twenty-five cents for each of its members into the General Conference Fund; and it shall be the duty of the Deacons of such Churches to see to the collecting and forwarding the same to the Treasurers of their respective District Meetings, at or before the Annual Session thereof.

ART. 15. — The Board of Managers shall be appointed at each Annual Session, and shall consist of six members of the Free Christian Baptist Church, who shall be the General Agent of the Conference, and shall have control and management of all property and the monetary business of the Conference. The members of the Board of Managers shall continue in office for one year, or until a new Board of Managers is appointed.

ART. 16. — The Board of Managers shall appoint from its own members a Chairman, Secretary, and Treasurer. The Chairman shall preside over all meetings of the Board; the Secretary shall keep a true and faithful record of its meetings and business; the Treasurer shall receive all amounts due the Conference for principal or interest, and give receipts therefor, and take charge of all funds, titles of property, and papers of all kinds, entrusted to the Board by the Conference, and keep a faithful account thereof, and render the same to each Annual Session of the General Conference.

ART. 17. — The Treasurer shall give bonds for the faithful performance of his duties, in such sum as the Board of Managers

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may determine, and shall pay to the order of the Board all such sums as may be required, so long as there are funds in the Treasury. When requested so to do by the Board, or by the General Conference, the Treasurer shall deliver all funds, papers, and property of any kind, belonging to the Conference, which may be in his possession, to such person as he may be directed.

ART. 18. — The Board of Managers shall hold its regular Annual Meeting for the transaction of business at the time and place of holding the Annual Session of the General Conference. Three members shall constitute a quorum for the transaction of business; a less number may adjourn.

ART. 19. — The Chairman of the Board of Managers may call special meetings at any time, by giving two weeks' notice thereof in the *Religious Intelligencer*, or by written notice forwarded to the Post Office address of each member two weeks before said meeting.

ART. 20. — The Board of Managers shall have authority to appoint such agents or agencies for the current year, for the transaction of any business under its control, as it may think necessary, and may pay a reasonable sum for such service.

ART. 21. — All Leases, Deeds, Conveyances, Contracts, or other written documents, executed under the sanction of the Board of Managers, certified under the hand of the Secretary thereof, and having the Seal of the Conference affixed, together with the signatures of the Moderator and Recording Secretary, shall be considered valid.

ART. 22. — The Board of Managers shall have power to make any rules for its own government that it may think necessary, provided always, that such rules shall not be contrary to the Constitution or any Bye-Law of the Conference.

LICENTIATES.

ART. 23. — There shall be in connection with the denomination three classes of Licenses, known as Church, District Meeting, and General Conference Licenses.

ART. 24. — Any brother in good standing with a Church in the denomination, professing to be called of God to the work of the Ministry, may receive from the Church, by a two-thirds vote of its male members at any regular meeting, a License to preach ; but in no case shall a Church grant a License without the concurrence of its Pastor, or in case of not having a Pastor, of an ordained Minister belonging to the Conference, who shall examine the candidate in doctrine and ability to teach, and be satisfied also that he has a good moral character.

ART. 25. — Church Licenses shall be presented to the District Meeting to which the Church granting such License belongs, at the first Session that it may be practicable, when the Licentiate shall be examined, and if approved by a four-fifths vote, shall receive a District Meeting License. Such License may be renewed annually until presented to the General Conference.

ART. 26. — It shall be in the power of a District Meeting to refer such Licentiates to their Churches for re-license, and in case of disapproval to recommend the Church to revoke such License.

ART. 27. — District Meeting Licenses shall be presented to the General Conference at the first Session that it may be practicable, when the Licentiates shall be examined, and if approved by a four-fifths vote of the Conference, shall receive a General Conference License. Such License may be renewed annually.

ART. 28. — It shall be in the power of the General Conference to refer a District Meeting Licentiate to his District Meeting for re-license, and in case of disapproval, to recommend the District Meeting to revoke his License. On the recommendation or the Elders' Conference, it shall be in the power of the General Conference to suspend any Licentiate from preaching on the authority of the District Meeting License, until the next meeting of the District which granted the License.

ART. 29. — No candidate who has at any time had a License revoked, can be licensed by a District Meeting, or by the General Conference, until he shall have obtained a License from the Church to which he belongs.

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ART. 30. — No Licentiate has the authority to administer the ordinances of Baptism or the Lord's Supper, or to receive members into Churches by the hand of fellowship.

ART. 31. — Before any brother who uses tobacco can be licensed or ordained, the body applied to shall require him to abandon its use; but in case it be shown to be necessary to his health, as a matter of expediency, a License may be granted or ordination allowed.

ART. 32. — The General Conference, in Committee of the Whole, shall be a Committee to examine Licentiates.

ART. 33. — It shall be the duty of the Licentiate Committee to examine all Licentiates who may come before it, in soundness of doctrine, ability to teach, literary and general qualifications for the work of the Ministry, and to report on each case to the Conference.

ART. 34. — No Minister can be a member of the Conference, or can hold the pastorate of any of its Churches, unless he be a member of some Church connected with the Conference.

ART. 35. — No Church shall receive to its membership a Minister who has been ordained by any other denomination, until he shall have been approved by a four-fifths vote of the Conference. It shall be in the power of the Conference to acknowledge such ordination, or to ordain the Minister according to its own forms, as it may deem best. No Minister who has been excluded from the Conference, can hold the pastorate of any of its Churches; and any Church opening its house to or receiving such excluded Minister, shall be liable to the censure of the General Conference.

ART. 36. — The right of ordination is vested in the General Conference only, and can only be exercised by a four-fifths vote. All ordination services shall be held at such time and place as the Conference shall determine.

ART. 37. — A Church having an accusation to prefer against an Elder or a Licentiate, during the time between the Sessions of the Conference, may, by having a Special Session of the Elders' Conference, or the executive thereof, called, bring such charge before them. In such case, the Elders' Conference, or

the Executive thereof, shall have power to investigate and act thereupon; and if, in its judgment, such action be required, can exclude the accused from its own membership, and suspend him from exercising the functions of an Elder until the next Session of the General Conference, or the Executive thereof, and then make such recommendation to the General Conference, or the Executive thereof, as it may think the case and the cause demands. All such Special Sessions of Elders' Conference, or the Executive thereof, shall be held, and the labour continued and ended with the Church which called the meeting.

ART. 38. — That Conference shall have authority to discipline, and if it should be found necessary for the good of the denomination, to exclude any District Meeting connected with it, or to decide any question or trial of magnitude that may be referred to it by a two-thirds vote of the District Meeting; but it shall have no power to reverse the decision of a District Meeting or Church, nor to interfere with its internal or local affairs, except when an appeal is made from the decision thereof. In such cases the decision of the Conference shall be final.

ART. 39. — A Special Session of the General Conference may be called, when considered necessary by the Executive, by the Moderator directing the Recording Secretary to give three weeks' notice thereof in the *Religious Intelligencer*, or to send a written notice through the post three weeks beforehand to each member of Conference.

ART. 40. — All who were members of the preceding Annual Conference shall be members of the Special Conference, except in case that any of the District Meetings shall have appointed delegates, when the newly appointed delegates shall be members of the Special Conference as well as of the regular Annual Conference.

ART. 41. — These Bye-Laws may be added to, altered, or amended at any Annual Session of the General Conference, by a unanimous vote of the members present, or by a two-thirds vote, if notice of such changes shall have been given and recorded at a previous Session.

RULES OF ORDER.

DUTIES AND PRIVILEGES OF THE MODERATOR.

1. — It shall be the duty of the Moderator to preserve order, and to endeavour to conduct the business before the Conference to a speedy and proper result.

2. — The Moderator shall state to the Conference every question properly presented to him, and before putting it to a vote, shall ask, "Is the Conference ready for the question?" Should no member offer to speak, he shall rise to put the question, and after he has risen no member shall be permitted to speak upon it; nor shall any amendment or substitute be entertained.

3. — The Moderator may vote in all ballotings for the election of officers, and in all votes that are taken by ballot; but in ordinary cases he shall not vote, except in case of a tie, in which case he shall have the casting vote.

4. — The Moderator may speak to points of order, in preference to other members of the Conference, rising from his seat for that purpose, and he shall decide all questions of order, subject to an appeal to the Conference, such appeal to be asked for in writing by at least three members of the Conference.

5. — When an appeal is made from the decision of the Moderator, he shall put the question thus: "Shall the decision of the Chair be sustained?" The Recording Secretary shall then call the roll of members, and they shall answer "Yes," or "No." If a majority vote in favor, the decision of the Chair shall be sustained; if against it, the decision shall be reversed.

6. — It shall be the duty of the Moderator, and the privilege of any member of the Conference, to call to order a member who violates any rule of the Conference.

MOTIONS.

7. — A motion must be seconded, and afterward repeated by the Moderator, before it can be debated. A motion shall be put in writing if any member of the Conference requires it.

8. — All resolutions shall be submitted in writing.

9. — A motion may be withdrawn by the mover, with the leave of the seconder, before it is debated; but not after it has been debated, except by leave of Conference.

10. — A motion to amend an amendment to an amendment shall not be entertained.

11. — An amendment destroying or altering the intention of a motion or resolution shall be in order, but an amendment in relation to a different subject shall not be in order.

12. — On an amendment to "strike out and insert," the paragraph to be amended shall be first read as it stands, then the words proposed to be struck out and also those to be inserted, and finally the paragraph as it would stand if so amended.

13. — On a call for a division of the question, the majority shall decide; but the call can be granted only when the division called will leave distinct and entire propositions.

14. — Every member of Conference present shall be required to vote on every question submitted to vote from the Chair.

15. — The names of the yeas and nays on any question may be called for and recorded on the request of five members, made in writing to the Moderator.

16. — A motion or resolution to prevail must receive a two-thirds vote of the members present.

17. — A motion to reconsider any motion or resolution passed, must be moved and seconded by members who voted with the majority on the question to be reconsidered; and the motion cannot be made later than in the sitting next following the one in which the original question was passed. If the motion to reconsider prevails, the resolution reconsidered shall stand as it was before voted upon, and will be open to discussion, amendment, adoption, or rejection.

DEBATE.

18. — When a member wishes to speak or offer a motion, he shall rise in his place and respectfully address the Moderator.

19. — When a member speaks he shall confine himself to the question under consideration, and shall avoid personal and unbecoming language.

20. — When a member speaking is called to order, he shall immediately take his seat, and remain seated until the point is determined, when he shall be permitted to conclude his remarks, if they are in order, and he is not debarred from speaking by rule.

21. — When two or more members rise to speak at the same time, the Moderator shall decide who is entitled to the floor.

22. — No member shall speak more than twice, nor longer than ten minutes each time, on any question, without leave of Conference, such leave to be granted or refused without debate.

23. — While a member is speaking, no one shall interrupt him, except for the purpose of calling to order, or asking of the Moderator leave to explain. A member allowed to "explain," shall only have the right to explain an actual misunderstanding of language, and shall be strictly prohibited from debating the merits of the case.

PRIVILEGED QUESTIONS.

24. — When a question is before the Conference, the only questions in order shall be the following: 1. To adjourn; 2. The previous question; 3. To lay on the table; 4. To postpone indefinitely; 5. To postpone to a definite period; 6. To refer; 7. To divide, if the sense will admit of it; 8. To amend; but none of these questions shall be in order while a member is legally in possession of the floor, or while a point of order is being decided.

25. — When "the previous question" has been moved and seconded, it shall be put in this form: "Shall the main question be now put?" If this is carried, all further amendments and debate shall be excluded, and the question be put at once. If an amendment has been moved to the question, the vote shall be taken on the amendment first. If more than one amendment has been moved, the last amendment shall take precedence in the vote. If the amendment is carried, then the question shall recur on the original motion as amended; if the amendments are

lost, the original question must be put, and all further amendments, substitutes, or postponements must be excluded.

26. — When a motion has been postponed indefinitely, it shall not come up again during that Session.

27. — A motion to adjourn shall always be in order except (1) when a member is in possession of the floor; (2) while a vote is being taken; (3) when to adjourn was the last preceding motion; or (4), when it has been decided that "the previous question" shall be taken.

28. — A motion to adjourn simply, cannot be amended or debated; but a motion to adjourn to a given time is open to amendment, and may be debated.

29. — The following questions are not debatable: 1. A motion to adjourn simply; 2. A motion to lay on the table; 3. A motion for "the previous question;" 4. A motion to reconsider; 5. A motion to read a paper; and 6. A motion to take up particular items of business.

30. — It shall be the duty of all members of the Conference to be present at the time appointed for each daily Session; and any one wishing to retire shall first obtain leave of the Moderator. No member shall leave the Conference before its close without obtaining permission from Conference.

31. — The Conference shall sit with open doors, except when it shall go into Committee of the Whole.

32. — Any person not a member of the Conference may take part in its discussion by obtaining permission from the Conference.

33. — Any agent or agents, Committee or Committees, appointed for any special object or objects by this Conference, shall render a written report of such labour to the Conference.

34. — The foregoing Rules of Order shall apply in Elders' Conference and District Meetings, as well as in General Conference.

CONSTITUTION OF DISTRICT MEETINGS.

ARTICLE 1. — Each District Meeting shall be composed of:

- (a) All ordained Ministers and General Conference and District Meeting Licentiates who may be labouring with any of its Churches.
- (b) The Moderator, Recording Secretary, and Treasurer of the Conference, *ex officio*.
- (c) Representatives of the Churches composing the District, in the following proportion: two delegates for the first hundred *resident* Church members, or under; and *one* additional delegate for every additional hundred or fraction of a hundred resident Church members.
- (d) Officers of the District Meeting.
- (e) Any Minister who may be appointed by the General Conference to attend the Session of that District Meeting.

ART. 2. — Each District Meeting shall hold an Annual Meeting for the transaction of business, at any time which it may itself appoint, between the first day of June and the last day of September, in each year.

ART. 3. — The Officers of each District Meeting shall be: a Chairman, who shall be elected annually, a Clerk and a Treasurer, who shall hold office during the pleasure of the District.

ART. 4. — Two ordained Ministers and six delegates from Churches shall constitute a quorum for the transaction of business; a less number may adjourn.

ART. 5. — Any properly organized F. C. Baptist Church, on application, may be received into Fellowship with a District Meeting by a two-thirds vote.

ART. 6. — The Clerk of each District Meeting shall furnish the Corresponding Secretary of the General Conference with a statistical Report of the Churches, and of the business done, and of the state of religion in the Churches connected with the District, as early as the last of September, in each year.

ART. 7.—The duties and powers of each District Meeting shall be:

- (a) To appoint its own officers.
- (b) To exercise superintendence and care over all Churches in its jurisdiction.
- (c) To receive and act upon all communications, requests, or appeals from its Churches.
- (d) To refer any trials of importance to the General Conference for counsel or help.
- (e) To make such Bye-Laws, not repugnant to this Constitution, and the Constitution and Bye-Laws of the General Conference, as they may deem right.

ART. 8.—This Constitution may be altered or amended at any Annual Session of the Conference by a four-fifths vote of the members present; provided that notice of such intended alteration or amendment has been duly given at a previous Session, and published in the minutes.

ACT OF INCORPORATION.

AN ACT TO INCORPORATE CERTAIN BODIES CONNECTED WITH
THE FREE BAPTIST CHURCH IN NEW BRUNSWICK.

Section 1. Corporation of Conference, how constituted.

- " 2. First Meeting, where held.
- " 3. Corporation of Meeting Houses, how constituted.
- " 4. Election of Trustees.
- " 5. Who to vote at such election.
- " 6. Board of Trustees, how to act.
- " 7. Lands, how to be held.
- " 8. To whom conveyance to be made.
- " 9. Annual Revenue, to what amount.

Passed 1st May, 1854.

Whereas, a number of persons in this Province are associated together in Churches constituting a religious community, known as "The Free Christian Baptist Church of New Brunswick," in

connection with and under the supervision of "The Free Christian Baptist General Conference of New Brunswick," constituted and governed by the rules made by the said Conference, composed of all the ordained Elders and Licentiates of the said Church in New Brunswick, and two Lay Delegates from each District Meeting into which the Province may at any time be divided by the said Conference, with the Clerk of every meeting, and the Treasurer and Clerk of the Conference, and such other persons in connection with the said Church as the Conference may invite to attend, and the business of which Conference is presided over by a Moderator annually elected from the ordained Elders ;

And whereas, a newspaper is published under the authority of the said Conference, and it is also possessed of considerable other property, real and personal, and various parcels of Land have been conveyed in trust for the said Church, and Meeting Houses have been built thereon, and serious inconveniences have arisen in the building and transmission of the said Lands, and the management of their property, from the difficulty of appointing new Trustees on the occurrence of vacancies, and it is believed that the incorporation of the said Conference and the several Churches respectively would greatly simplify the management of their temporal concerns, and advance the several benevolent and religious objects of the said Church, and promote its spiritual interest ;

Be it therefore enacted by the Lieutenant Governor, Legislative Council and Assembly, as follows :

1.—That Elders Samuel Hartt, Edward Wayman, Joseph Noble, Elijah Sisson, Charles McMullin, John G. Flanders, George Orser, Alexander Taylor, Benjamin Merritt, Jacob Gunter, John Perry, Ezekiel Sippril, Ezekiel McLeod, John Wallace, William E. Pennington, Robert Colpitts, Jonathan Shaw, Robert French, and Peter Malloch ; Licentiate Robert Dobson ; and Jonas Fitzherbert, Daniel Turner, George Maxon, William Slipp, jr., Daniel W. Clark, William Peters, Edwin R. Parsons, James Jones, Nathaniel Gray, Solomon Smith, David

Ebbitt, John S. Colpitts, John Machum, George M'Cready, and Benjamin J. Underhill, now constituting "The Free Christian Baptist General Conference of New Brunswick," their associates and successors, shall by that name be a body politic and corporate in deed and in name, with full power to sue and be sued, to purchase, receive, and hold grants of real and personal estate, and to improve the same, and sell, assign, and dispose thereof, and receive the rents and profits for the use of the said Church and Conference according to the intention of the donors, and to have a common seal, with power to break or renew the same at pleasure, and to make bye-laws and appoint officers for the management of any funds, institutions, and objects connected with the said Church, and to regulate the mode of constituting and the government of the said Conference.

2. — The first meeting of the said Corporation shall be held on the first Saturday in July next, at the Long Island Church, in the Parish of Hampstead, in the County of Queens, when the Corporation shall be deemed organized; seven ordained Elders, and six Lay Delegates from the different Districts shall be a quorum for the transaction of business of the Conference, but any less number may adjourn.

3. — The Trustees of every Meeting House in connection with the said Conference, shall be a body politic and corporate by the name of "The Trustees of the Free Christian Baptist Church of _____," according to the particular designation thereof, and by that name shall have perpetual succession, power to sue and be sued, a common seal, with power to break or renew the same at pleasure, power to hold and receive real and personal estate, and improve, sell, or assign the same, and make bye-laws, and exercise all the corporate power conferred by law, for the purpose of managing the temporal affairs of such Meeting House.

4. — Every Church may annually, at such time as the Conference shall prescribe, elect any number not less than three nor exceeding five Trustees, being members of the said Church, who shall continue in office for one year, or until others are elected in their stead.

5.— Every male person of the age of twenty-one years or upwards, being a communicant of such Church, or a regular attendant at the worship in the Meeting House where such Church is organized, who contributes towards the funds of the Church such sum as the Conference shall prescribe, shall be entitled to vote at the election of Trustees.

6.— Every Board of Trustees incorporated under the authority of this Act, shall exercise their powers and privileges according to the usage and rule prescribed by the Conference; but at least three Trustees shall form a quorum for the transaction of business, and no bye-law shall be made repugnant to law.

7.— All lands conveyed in trust to the Free Christian Baptist Church and buildings erected thereon, shall be subject to the provisions of this Act, whenever a Board of Trustees to manage the same is elected in the manner herein provided; and a conveyance of the same shall be executed by the then existing Trustees, and the title thereto shall be held by them in the same manner as conveyed by the original deed; this provision shall not interfere with the right of the Conference to the exclusive control of any land conveyed to the Conference.

8.— No conveyance, gift, or bequest made to the Free Christian Baptist Church, shall be deemed to be made to the Conference, unless such Conference is expressly named on the instrument of transfer.

9.— The annual revenue derived from the rent of lands held by the Conference shall not exceed six thousand pounds, and of any Board of Trustees five hundred pounds.

AN ACT TO AMEND THE ACT TO INCORPORATE CERTAIN BODIES
CONNECTED WITH THE FREE BAPTIST CHURCH IN NEW
BRUNSWICK.

Passed 11th April, 1864.

Whereas, by an Act made and passed in the seventeenth year of her Majesty's reign intituled "An Act to incorporate certain Bodies connected with the Free Baptist Church of New Bruns

wick," the Free Christian Baptist Church of New Brunswick was vested with certain powers therein set forth ;

And whereas, it is desirable to give to such Church, in addition to the powers given to them by said Act, power to convey real estate held by them by way of mortgage, and to encumber the same ;

Be it therefore enacted by the Lieutenant Governor, Legislative Council, and Assembly, That in addition to the powers given by the third section of the said Act to the said Church and the Trustees therein mentioned, or either of them, they shall have full power to convey, by way of mortgage, and encumber real estate held by them, in a similar manner as it is set forth in the said third section for the sale of real estate.

AN ACT RELATING TO THE FREE CHRISTIAN BAPTIST CHURCH
OF NEW BRUNSWICK.

Section 1. Property devised, in whom vested.

" 2. Property to be held in trust by Conference.

" 3. How Conference may invest money.

" 4. Trustees, additional powers given.

" 5. Act repealed.

Passed 21st April, 1869.

Be it enacted by the Lieutenant Governor, Legislative Council, and Assembly, as follows :

1. — Every conveyance, grant, bequest, devise, or gift of any lands, goods, chattels, or real or personal estate whatever, that may have been made, or may hereafter be made to any Society or Body, other than Trustees of any Meeting House, organized by or constituted under the authority of the "Free Christian Baptist General Conference of New Brunswick," shall be deemed to be made to and vest in the said Conference by operation of law, in the same manner, and as fully to all intents and purposes as if specially given, granted, bequeathed, devised, or conveyed

to the Conference by its proper title; and the said Conference shall have full power and authority to sue for and recover the same either at law or in equity, and to assign, transfer, sell, encumber, charge, or otherwise dispose thereof, but shall appropriate the same or the proceeds thereof to and for the Society and Body for which it was specially given or intended to be given by the donors or grantors; and in all cases of doubt as to the specific object of such gift or grant, the Conference shall settle such doubt, and finally determine the same in such manner and according to such rule as they may from time to time prescribe.

2. — All property or estate, real or personal, or mixed, to which any Society or Body, other than Trustees of any Meeting House, constituted under the authority of the Conference, shall be entitled in any way, shall be held by the said Conference for the benefit of and in trust for any such Society or Body; and the Conference shall, by such rule as they shall from time to time make, define the mode of investing the same, and accounting therefor.

3. — The Conference may invest any money they may have from time to time either in Government securities or the security or Bond of any Corporation, or on Bond and Mortgage.

4. — In addition to the powers given by the third Section of an Act made and passed in the seventeenth year of the reign of Her present Majesty, intituled "An Act to incorporate certain Bodies connected with the Free Baptist Church in New Brunswick," to the Trustees therein mentioned, they shall have full power to convey by way of Mortgage, and encumber any real estate held by them, in the same manner as in the case of the sale of real estate.

5. — An Act made and passed in the twenty-seventh year of Her Majesty's reign intituled "An Act to amend the Act to incorporate certain Bodies connected with the Free Baptist Church in New Brunswick," is hereby repealed.

ACT OF INCORPORATION

OF THE UNION BAPTIST EDUCATION SOCIETY.

Section 1. Society incorporated; Name, &c.

- " 2. Capital Stock.
- " 3. Principal objects of Corporation.
- " 4. Government of affairs, how vested, &c.
- " 5. First meeting, when and by whom called; notice of meeting to be given.
- " 6. Powers conferred upon Corporation.
- " 7. Annual meeting, when held.
- " 8. How stockholders may vote.
- " 9. In addition to ordinary stockholders, how persons may become stockholders; and subscription, &c.
- " 10. Powers conferred upon Directors.
- " 11. Joint stock alone liable for debts, &c.
- " 12. Who shall be Members of Corporation.
- " 13, 14, and 15. Property, in whom vested.
- " 16. Parts of Act repealed; Proviso.
- " 17. Act repealed.
- " 18. Persons who have subscribed stock and become permanent stockholders entitled to shares in Corporation hereby created; Proviso.
- " 19 and 20. Bequests, how vested.

Passed 1st April, 1884.

Whereas, By an Act entitled "An Act to incorporate the Free Baptist Education Society of New Brunswick and Nova Scotia," passed on the twenty-first day of April, A. D. 1869, the Lieutenant Governor, Legislative Council and Assembly of the Province of New Brunswick, did create certain persons therein named, their Associates, Successors, and Assigns, a body corporate under and by the name of "THE FREE BAPTIST EDUCATION SOCIETY of New Brunswick and Nova Scotia";

And whereas, the said Lieutenant Governor, Legislative Council and Assembly did, by an Act entitled "An Act to incorporate the New Brunswick Baptist Education Society," passed on the third day of May, A. D. 1883, create certain persons named in the hereinbefore last-mentioned Act a body corporate under and by the name of "The New Brunswick Baptist Education Society;"

And whereas, the said two corporations, with a view to the union of their interests in the purposes of education and by and with the consent of the denominations they represent, have agreed to join themselves together into one Society for the purposes contemplated by their said respective Acts of incorporation, and for the better effecting such union, it has been by said corporations agreed that the said two Acts of incorporation shall by and with their consent be repealed, and the present Act passed in lieu thereof;

Be it therefore enacted by the Lieutenant Governor, Legislative Council, and Assembly, as follows :

1.—That Charles A. Everett, the Honorable Archibald F. Randolph, William Vaughan, John March, Charles F. Clinch, Henry Vaughan, Amasa E. Killiam, M. P. P., James T. Steeves, M. D., Moses Lawrence, Abraham D. Yerxa, John D. Leighton, M. P. P., John S. Trites, Herbert C. Creed, Arthur H. Gilmour, M. P., Charles N. Skinner, Jacob Bradshaw, Charles D. Everett, John W. Spurden, The Honourable James Steadman, The Honourable Abner R. McClelan, Charles P. Baker, George G. King, M. P., James E. Masters, David V. Roberts, Foster McFarland, M. D., John S. Trites, Jr., Samuel Robinson, Thomas H. Hall, Moses S. Hall, John H. Harding, Thomas S. Simms, William V. Barbour, William Haley, Henry A. Calhoun, Nevin Cameron, William Lewis, J. Edgar March, M. D., John Dewar, William Peters, D. McLeod Vince, Edward C. Freeze, Daniel W. Clark, James A. Vanwart, Ezekiel McLeod, M. P. P., Samuel Barker, Fred. H. Hale, John A. Owens, George R. Boyer, George R. Burt, J. H. Seely, William G. Gaunce, George E. Foster, M. P., J. U. Burnett, M. D., Benjamin S. Palmer, Robert E. McLeod, Robert Slipp, Barnabas Armstrong, Thomas W. Musgrove, M. D., Gilbert W. Vanwart, Elijah J. Clark, William Tedlie, James W. Boyer, Wesley Vanwart, Charles L. Estabrooks, William Kinghorn, Jr., William Slipp, Moses Yerxa, Duncan D. Glazier, Samuel L. Peters, Thomas L. Alexander, Albert Palmer, M. P. P., Thomas O'Donnell, Leonard S. Vanwart, George J. Worden, Albert C. Smith, Walter B. McLaughlin, Leonard Dunphy, James Small,

Thomas Redmond, John Kimball, Edward Carrol, Gideon McLeod, George L. Good, George W. Sharp, Alexander W. Leeman, Charles Taylor, Samuel J. Jenkins, George F. Atherton, William Odber Slipp, Wilson G. Simms, Archibald Hopkins, Benjamin B. Woodworth, Thomas West Wilson, Nathaniel Travis, Rufus Crowell, Amiel R. Durkee, Nelson Corning, Benjamin Hilton, James Cushing, Edwin Marine, Joseph Smith, Evelyn Robbins, Reuben Stoddard, James Frost, Jeremiah Murphy, Eleazer Raymond, James A. Estey, Thomas Hetherington, M. P. P., Elisha Slipp, Reed Slipp, William S. Porter, N. D. McGray, Benjamin F. Kinney, Calvin Hulbert, Eleazar Crowell, Nathan Larkin, S. M. Starkie, and all the Baptist Ministers in the Province of New Brunswick accredited to any Baptist Association in New Brunswick, and all the Free Christian Baptist Ministers in the Province of New Brunswick, and all the Free Baptist Ministers in the Province of Nova Scotia, accredited to their respective Conferences, their Associates, Successors, and Assigns, be and they are hereby declared to be a body politic and corporate by the name of The Union Baptist Education Society, and by that name shall have succession and a common corporate seal, and have, exercise and enjoy all and singular the powers and privileges incident to a corporation; and shall have the right to sue and be sued, and to bring and defend any action either at law or in equity; and may purchase, hold, possess, and enjoy lands, tenements, and hereditaments, goods, chattles, estate and property, and may sell, mortgage, and convey the same at pleasure.

2.—The permanent capital stock of the said The Union Baptist Education Society shall consist of one hundred thousand dollars, in ten thousand shares of ten dollars each.

3.—The principal objects of the said Corporation created by this Act shall be the purchasing, leasing, and holding of real and personal property in and through the Province of New Brunswick for the purpose of establishing, maintaining, regulating, and conducting Schools, Academies, Seminaries, and institutions of learning, at any place or places in the Province in connection with the said denominations.

4.—The immediate government and direction of the affairs of the said Corporation hereby created shall be vested in a Board of Directors, which Board shall be composed of sixteen Lay members of the said Corporation hereby created, and all the Baptist Ministers of the Province of New Brunswick who may be accredited to any Baptist Association in New Brunswick, and all the Free Christian Baptist Ministers of the Province of New Brunswick, and Free Baptist Ministers of Nova Scotia accredited to either of their respective Conferences; eight of the said Lay Directors shall be members or adherents of the Baptist denomination of New Brunswick, and eight shall be members or adherents of the Free Christian Baptists of New Brunswick, or (and) Free Baptists of Nova Scotia—five of which Board of Directors shall constitute a quorum for the transaction of business, and which Board of Directors shall choose one of their number for President, and they shall appoint a Secretary and Treasurer for the said Corporation hereby created, which Secretary and Treasurer may be members of the said Board of Directors.

5.—The said Charles A. Everett and Edward C. Freeze, or either of them, are and is hereby authorized to call the first meeting of the said Corporation hereby created for formation under this Act, by giving notice in the *Religious Intelligencer* and the *Christian Visitor* newspapers for at least two weeks before the time of holding such meeting, which notice shall specify the time and place at which such meeting shall be held, and purpose for which the same shall be called.

6.—The said Corporation hereby created shall have power to make, ordain, alter, and amend all necessary bye-laws, rules, and regulations, consistent with the laws of New Brunswick, for their own government and the due and orderly conducting of their affairs, the managing of their property, and the accomplishment of the objects of the hereinbefore last mentioned Corporation.

7.—The annual general meeting of the stockholders of the Corporation hereby created shall be held at such time and place as the bye-laws of the hereinbefore last mentioned Corporation may direct.

8.—Every stockholder in the said Corporation hereby created shall have 10 votes for each share of stock held by such stockholder.

9.—In addition to the ordinary and permanent stockholders of the said Corporation hereby created, and hereinbefore provided for and referred to, any person who subscribes and pays to the Treasurer of the hereinbefore last mentioned Corporation the sum of one dollar, shall become for the period of one year next after such payment a stockholder in the hereinbefore last mentioned Corporation, but at the end of the year last aforesaid mentioned, unless any such last mentioned shareholder shall renew such subscription or subscriptions, and make such payment or payments, they or any of them shall no longer be or remain a stockholder or stockholders in such hereinbefore last mentioned Corporation; and so on from year to year such subscription and subscriptions, payment and payments, may be continued at the pleasure of the person or persons so subscribing and paying, and resubscribing and repaying as in this section of this Act is provided for, and which last mentioned stockholders shall be called the Temporary Stockholders in said hereinbefore last mentioned Corporation; and for every dollar by the said last mentioned stockholder so subscribed and paid, he, she, or they shall, at any meeting of the said hereinbefore last mentioned Corporation, have the right to speak and vote to the same extent as any of the permanent stockholders first named or referred to in this Act, excepting always, that the said temporary stockholders shall have only one vote for each dollar by them or any of them, the said temporary stockholders, so subscribed or paid in this section of this Act is provided for, but the said temporary stockholders, or any of them, shall not be eligible to be elected to the Board of Directors of the said Corporation hereby created.

10.—The Directors aforesaid shall have full power to receive all subscriptions, bequests, devises, and gifts to the said Corporation in aid of its objects, and to enforce in the name of the said Corporation hereby created, the payment of the same, if need be, and also to collect, and in the name of the said hereinbefore last mentioned Corporation, enforce the payment of all stock sub-

scriptions which may be made by permanent stock subscribers to the said Corporation hereby created, and such stock subscriptions as last aforesaid mentioned may be called in, and collected by calls being made thereon by the said Directors, or the last mentioned stock subscriptions may be called in and collected by one call being made upon such last mentioned subscriptions and subscribers to said permanent stock.

11.—The joint stock property and effects of the said hereinbefore last mentioned Corporation shall alone be liable and responsible for the debts and engagements thereof; and no stockholder in his person or estate, beyond his or her stock in said hereinbefore last mentioned Corporation, shall be bound for or under any responsibility for the debts, engagements, torts, or liabilities of the said hereinbefore last mentioned Corporation.

12.—All the Baptist Ministers in the Province of New Brunswick accredited to any Baptist Association in said Province, and all the Free Christian Baptist Ministers in the Province of New Brunswick, and Free Baptist Ministers of the Province of Nova Scotia, respectively, accredited to their respective Conferences, shall, *ex-officio*, be members of the said Corporation by this Act created, with full power and lawful authority to attend all its meetings and take part in its discussions and deliberations, and shall each have one vote at any and all such meetings.

13.—Upon and immediately after the organization of the Corporation hereby created, all the property, assets, effects, money, rights and credits, and remedies therefor of the said The New Brunswick Baptist Education Society shall pass to, vest in, and become the property of the said Corporation hereby created, and amongst which property and effects shall also pass any devise, bequest, or legacy heretofore given, devised, or bequeathed for the said The New Brunswick Baptist Education Society.

14.—Upon and immediately after the organization of the Corporation hereby created, all the property, assets, effects, money, rights, and credits, and remedies therefor, of the said The Free Baptist Education Society of New Brunswick and Nova Scotia shall pass to, vest in, and become the property of the said Corpo-

ration created by this Act, and amongst which last mentioned property and effects shall also pass any devise, bequest, or legacy heretofore given, devised, or bequeathed to or for the said The Free Baptist Education Society of New Brunswick and Nova Scotia.

15.— Any devise, bequest, or gift by any person made after the passing of this Act, to either The New Brunswick Baptist Education Society, or The Free Baptist Education Society of New Brunswick and Nova Scotia, shall go to and vest in the Corporation hereby created.

16.— Sections one, two, three, four, five, six, seven, eight, nine, ten, eleven, and twelve of the said Act, passed on the third day of May, A. D. 1883, intituled "An Act to incorporate the New Brunswick Baptist Education Society," shall, upon and immediately after the organization of the Corporation created by this Act, be and become repealed; provided always, that nothing contained in Section 13 of the last hereinbefore mentioned Act, shall be construed so as to prevent the money mentioned in said Section 13 passing to and becoming the property of the Corporation hereby created.

17.— The said Act passed on the twenty-first day of April, A. D. 1869, intituled "An Act to incorporate the Free Baptist Education Society of New Brunswick and Nova Scotia," shall, upon and from the organization of the said Corporation hereby created, be and is hereby repealed.

18.— Every person who has subscribed stock and become a permanent stockholder in the New Brunswick Baptist Education Society according to the provisions of the Act incorporating the said Society, shall be entitled to have issued to him a like number of shares in the Corporation hereby created, that he held in the said The New Brunswick Baptist Education Society; provided that if all the calls on said shares have not been made, or if made, have not been paid, the said Corporation hereby created shall have power to call in the balance of said stock, and enforce the payment of all that may be unpaid; and every person who subscribed money to the Free Baptist Education Society of New Brunswick and Nova Scotia, but who has not paid the same,

shall, upon the payment of the amount so subscribed, be entitled to one share in the capital stock of the Corporation hereby created for every ten dollars so paid by him.

19.— If at any time hereafter any gift, devise, or bequest of money or property shall be given, devised, or bequeathed to the said Conferences, or either of them, for educational purposes, such gift, devise, and bequest shall at once vest in and become the property of the Corporation hereby created, unless in the Will or Instrument giving, granting, or conveying such gift, devise, or bequest, it shall appear that it was the intention of the donor or donors, grantor or grantors, that such gift, devise, or bequest was intended for theological training and education, and in that case a majority of the said Conference to which such gift, devise, or bequest may be made, shall determine whether or not the said gift, devise, or bequest shall go to and become the property of the same Corporation hereby created; and upon the same being so determined, then the said hereinbefore last mentioned Corporation shall have all the rights and property therein, as if such gift, devise, or bequest had been made to the said Corporation created by this Act.

20.— If at any time hereafter any gift, devise, or bequest of money or property shall be given, devised, or bequeathed to any of the Baptist Associations in this Province for educational purposes, such gift, devise, and bequest shall at once vest in and become the property of the Corporation hereby created, unless in the Will or Instrument giving, granting, or conveying such gift, devise, or bequest, it shall appear that it was the intention of the donor or donors, grantor or grantors, that such gift, devise, or bequest was intended for theological training and education, and in that case a majority of any such Association to which such gift, devise, or bequest may be made, shall determine whether or not the said gift, devise, or bequest shall go and become the property of the said Corporation hereby created; and upon the same being so determined, then the said hereinbefore last mentioned Corporation shall have all the rights and property therein, as if such gift, devise, or bequest had been made to the Corporation created by this Act.

CONSOLIDATED CONSTITUTION

OF

BENEVOLENT SOCIETIES.

(ADOPTED 1886.)

1. — That the interests of Home Missions in connection with Conference be cared for by an Executive Committee, consisting of a Corresponding Secretary, Treasurer, and five other members.

2. — That the Interests of Foreign Missions be cared for by an Executive Committee, consisting of a Corresponding Secretary, Treasurer, and seven other members.

3. — That the interests of Sabbath Schools be cared for by an Executive Committee, consisting of a Corresponding Secretary, and five other members.

4. — That the Relief of Sick and Disabled Ministers be entrusted to an Executive consisting of a Treasurer and five other members.

5. — That each Committee elect its own Chairman and Recorder.

6. — That all members of Conference shall be eligible to membership on these committees or to any of the offices thereof.

7. — That on and after the first day of the next annual session of Conference, the Constitutions of the Home Mission Society, Foreign Mission Society, Sabbath School Convention, and Ministers' Relief Fund Association be rescinded, and that the committee be authorized to report to Conference the duties, powers and privileges of the above committees and officers, and what should be done about life memberships.

8. — That the Churches and District Meetings be instructed *not* to license any Brother who has been rejected by the Conference,

56 CONSTITUTION OF BENEVOLENT SOCIETIES.

or by any other District Meeting or Church, unless the period of two years at least has expired since such rejection; but such brother to have the right to petition the body by whom he was rejected, for re-license.

9. — That the Treasurers of District Meetings be instructed to forward all sums coming into their hands to the proper officer by Post Office Order or other safe means.

(ADOPTED 1887.)

HOME MISSION EXECUTIVE.

1. — (a) That the Executive Committee for Home Missions shall engage Missionaries, and institute such agencies as may be required for carrying on Home Mission work.

(b) It shall have power to dismiss any or all of its Missionaries before the time of engagement expires if circumstances demand it.

(c) It shall make an Annual Report of its work to the Conference.

(d) Four members of the Executive shall form a quorum for the transaction of business.

(e) The Treasurer shall have charge of the funds and keep a correct account of the same.

(f) The Corresponding Secretary shall conduct the correspondence of the Executive, and prepare and submit a report of Home Mission work to the Conference annually.

FOREIGN MISSION EXECUTIVE.

2. — (a) That the Executive for Foreign Missions shall have control of the Foreign Mission work of the denomination.

(b) It shall institute such agencies as the interests of the work demand.

(c) Five of its members shall form a quorum for the transaction of business.

(d) The Executive shall make an Annual Report of its work to the Conference.

(e) The Treasurer shall have charge of the funds and keep a correct account of the same.

(f) The Corresponding Secretary shall conduct the Foreign Mission Correspondence and shall prepare the Annual Report.

SABBATH SCHOOL EXECUTIVE.

3. — (a) It shall be the duty of the Executive for Sabbath Schools to stimulate and extend the interest in Sabbath School work in the denomination, employing to that end such means as may be required.

(b) Four members shall be a quorum for the transaction of business.

(c) The Sabbath Schools in connection with our Churches shall report annually to the Clerks of their respective District Meetings, and the District Clerks shall report to the Corresponding Secretary, whose duty it shall be to prepare the Executive's Annual Report and submit it to Conference.

RELIEF EXECUTIVE.

4. — (a) That the word "Aged," in 20th line, page 37, Minutes 1886, be struck out, and the words "Sick and Disabled" be substituted therefor.

(b) That the Executive for the Relief of Sick and Disabled Ministers be empowered to grant such temporary relief as they deem expedient.

(c) That the Treasurer shall receive and take charge of the Funds held by the Treasurer of the late Ministers' Relief Fund Association, and all other Funds contributed for this purpose, and shall prepare the Executive's Annual Report, and submit it to the Conference.

5. — That the names of all persons who have been life members of the late Home and Foreign Mission Societies, and also of all persons who shall hereafter contribute sums which would have constituted them life members, shall be published annually in the Minutes as contributors to Home and Foreign Mission, as the case may be.

FORMULA OF MARRIAGE

USED BY

THE FREE CHRISTIAN BAPTISTS OF NEW
BRUNSWICK.

ADDRESS.

Divine Revelation has declared marriage to be honorable in all. It is an institution of God, established in the time of man's innocency, ere he had yet sinned against his Maker, and been banished from Paradise. It was given in wisdom and kindness, for the benefit of the race, to increase human happiness, to repress irregular affection, to support social order, and to provide that, through well ordered families, truth and holiness might be transmitted from one age to another. It lies at the basis of all human society, and all government and law are built upon the household relations.

From the history of our blessed Saviour we learn that he honoured a marriage festival with his presence, and wrought there the beginning of his miracles; and, by the Holy Spirit speaking in his Apostle, he has selected the relation thus formed as an apt emblem of the union that exists between himself and his church.

An union thus consecrated should, therefore, be undertaken, not thoughtlessly and irreverently, but discreetly, advisedly, and in the fear of God, and with a due regard to the purposes for which matrimony was at first ordained.

APPEAL.

And now, as in the sight of God the searcher of hearts, and as you will answer it on that day when the secrets of all hearts shall be made manifest, I charge you to declare, if there be any cause which should prevent your lawful union.

ADDRESS RESUMED.

As the ties now to be assumed should be sundered only by death, it becomes you to consider well the duties enjoined upon you as husband and wife. If duly remembered and faithfully discharged, they will smoothe the rugged pathway of life, lightening, by dividing its sorrows, and heightening, by doubling its enjoyments; if neglected and violated, you cannot escape misery and guilt.

It is the duty of the husband to be the friend, counsellor, and guardian of his wife, shielding her from danger, providing for her support, and cherishing for her a manly and unalterable affection; it being required by the Word of God that husbands love their wives, even as Christ also loved the Church, and gave himself for it.

It is the duty of the wife to be the friend, companion, and solace of her husband, reverencing and obeying him, and putting on the ornament of a meek and quiet spirit, which is in the sight of God of great price; it being commanded by Scripture, that, as the Church is subject unto Christ, so should wives be to their own husbands in everything.

It is the duty of both to cherish and ever to manifest mutual affection; to preserve an inviolable fidelity; to delight each in the society of the other; to cultivate a just sense of their respective duties; to train wisely all who may, in their household, be brought under their influence; to remember that in interest and reputation, as in affection, they are to be henceforth one; and to see to it that what God hath joined together, man put not asunder.

(The parties joining hands.)

Do you, A. B., take C. D., whom you now hold by the hand, as your true and lawful wife; and will you love, cherish, honour and protect her; in sickness and in health; in prosperity and in adversity; and through every change of condition, forsaking all others, will you cleave only and ever unto her, until God by death shall separate you?

Do you, C. D., take A. B., whom you now hold by the hand, as your true and lawful husband; and will you love, cherish, honour and obey him; in sickness and in health; in prosperity and in adversity; and through every change of condition, forsaking all others, will you cleave only and ever to him, until God by death shall separate you?

(The parties then loosing hands, the man shall place a ring upon the fourth finger of the woman's left hand, and retaining hold of it, shall say after the Minister.)

With this ring I thee wed, and with all my worldly goods and my heart's faithful affections, I thee endow.

(The Minister adding.)

And may it remain a fit emblem of the brighter link uniting your hearts, of the richer circle of your common enjoyments, and as it is without end, so may your happiness and prosperity endure for ever.

(Prayer then to be offered.)

ADDRESS AFTER PRAYER.

In accordance with your solemn promises, thus made to each other and your God, by the authority vested in me as a Minister of the Gospel, and according to the laws of the Dominion of Canada, I do pronounce you husband and wife, in the name of the Father, of the Son, and of the Holy Ghost. Amen.

And may God, in whose presence you have entered into this solemn covenant, look upon you in mercy, to preserve and prosper you, make you blessed and a blessing in the sphere you may be called to occupy, and bringing you through all the troubles and perils of this brief and evil life, grant you a glad and eternal re-union in heaven. Amen.

FUNERAL SERVICES.

The services for the burial of the dead, which are held for the most part in private houses, afford opportunity for close and faithful religious instruction.

Beside the teachings of mortality and the resurrection, the Bible opens a mine of consoling promises to the mourner, and of invitations to a hopeful trust in God.

To enable the pastor to employ these in the impressive language of scripture, the following selections have been made. The general order of service in a private house will be :

READING OF SCRIPTURE.

ADDRESS.

PRAYER.

BENEDICTION.

Frequently the service can be enriched to advantage by singing. The Scripture lessons are arranged to give wide room for choice at the moment. One or more selections will be read from the Opening Sentences, and from the lessons of Mortality or Confidence, then from the special lesson,—Child, Young Person, etc.—after which, at his discretion, the Minister will read from the general lessons following.

OPENING SENTENCES.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.— *John 11: 25-26.*

I know *that* my Redeemer liveth, and *that* he shall stand at the latter day upon the earth: and *though* after my skin worms destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.— *Job 19: 25-7.*

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.— *Ps. 20: 1.*

✓ God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. — *Ps. 46: 1-3.*

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. *Is. 25: 4.*

✓ Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. — *John 5: 25.*

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. — *John 6: 40.*

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. — *John 6: 51.*

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. — *John 16: 33.*

✓ Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation; that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. — *II Cor. 1: 3-4.*

MORTALITY.

Man *that* is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one, and bringest me into judgment with thee? Who can bring a clean *thing* out of an unclean? not one. Seeing his days are determined, the number of his months are

with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as a hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he? as the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.—*Job 14: 1-14.*

Lord, make me to know mine end, and the measure of my days, what it *is*; that I may know how frail I *am*. Behold, thou hast made my days *as* a hand-breadth; and mine age *is* as nothing before thee: Verily every man at his best state *is* altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope *is* in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst *it*. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*. O spare me, that I may recover strength, before I go hence, and be no more.—*Ps. 39.*

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst

formed the earth and the world, even from everlasting to everlasting, thou *art* God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night. Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale *that is told*. The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath. So teach us to number our days, that we may apply *our* hearts unto wisdom. — Ps. 90.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. — Eccl. 12: 13-14.

CONFIDENCE.

The Lord *is* my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. — Ps. 23.

Bless the Lord, O my soul: and all that is within me, *bless* his holy name. Bless the Lord, O my soul, and forget not all his

benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good *things*; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed.—*Ps.* 103: 1-6.

The Lord *is* my light and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid? When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident. One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, *when* I cry with my voice: have mercy also upon me, and answer me. *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. *I had fainted*, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—*Ps.* 27.

FUNERAL OF A CHILD.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. . . .

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. It is not the will of your Father which is in heaven, that one of these little ones should perish. — *Matt.* 18: 1-6; 10, 14.

And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them and blessed them. — *Mark* 10: 13-16.

Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord. — *Jer.* 31: 15-16.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died.

And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, Whilst the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam. 12: 15-21.

FUNERAL OF A YOUNG MAN.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.—Luke 7: 11-16.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him,

Why callest thou me good? none *is* good, save one, *that is* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard *it* said, Who then can be saved? And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. — *Luke 18: 18-30.*

The *kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that

had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—*Matt. 25: 14-23.*

And he said, a certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his field to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found.—*Luke 15: 1-24.*

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou

hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold, how he loved him! And some of them said, Could not this man which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many

of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. — *John* 10: 16-45.

Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun: but if a man live many years *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity. Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these *things* God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity. — *Ecc.* 11: 7-10.

FUNERAL OF A YOUNG WOMAN.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. And *Jesus* went with him; and much people followed him, and thronged him. * * * And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado and weep? the damsel is not dead, but sleepeth? And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying. And he took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel (I say unto thee), arise. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. — *Mark* 5: 21-4; 37-42.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore: for ye know neither the day nor the hour wherein the Son of man cometh. — *Matt.* 25: 1-13.

Again, the kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it. — *Matt.* 13: 44-46.

A VIRTUOUS WOMAN.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant's ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise *is* good : her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor ; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household : for all her household *are* clothed with scarlet. She maketh herself coverings of tapestry ; her clothing *is* silk and purple. Her husband *is* known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth *it* ; and delivereth girdles unto the merchant. Strength and honour *are* her clothing ; and she shall rejoice in time to come. She openeth her mouth with wisdom ; and in her tongue *is* the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed ; her husband *also*, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour *is* deceitful, and beauty *is* vain ; *but* a woman *that* feareth the Lord, she shall be praised. Give her of the fruits of her hands ; and let her own works praise her in the gates. — *Prov.* 31 : 10-31.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed ; and turning *him* to the body said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up. And he gave her *his* hand, and lifted her up ; and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa ; and many believed in the Lord. — *Acts* 9 : 36-42.

FUNERAL OF AN AGED PERSON.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night. Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale *that is told*. The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath. So teach *us* to number our days, that we may apply *our* hearts unto wisdom. — Ps. 90: 1-12.

Lord, make me to know mine end, and the measure of my days, what it is? that I may know how frail I am. Behold, thou hast made my days as a hand-breadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. — Ps. 39: 4-7.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the

streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also *when they shall be afraid of that which is high*, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. — *Eccl.* 12: 1-7.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. — *Eccl.* 12: 13-14.

SORROW COMFORTED.

To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? *there is* no searching of his understanding. He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint. — *Is.* 40: 25-31.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in

the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. — II Cor. 12: 7-10.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chasteneth, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. — Heb. 12: 3-11.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren *see that ye* love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. — 1 Pet. 1: 22-5.

HOLY LIVING.

Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.—*Luke 12: 35-44.*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.—*Rom. 12: 1-2.*

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of

righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. — *Eph. 6: 10-18.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory. — *Col. 3: 1-4.*

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. — *I. Thess., 5: 1-11.*

HOPE IN CHRIST.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: *if it were not so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh to the Father, but by me. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—*John*, 14: 1-6; 15-21.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the

sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine. As the father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. * * * My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.—*John* 10: 1-16; 27-9.

For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will* of God. And we know that all things work together for good to them that love God, to them who are the called ac-

ording to *his* purpose. * * * What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—*Rom. 8: 18-39.*

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.—II *Cor.* 4: 6-18.

For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) We are confident *I say*, and willing rather to be absent from the body and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. II *Cor.* 5: 1-10.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—II *Tim.* 4: 6.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken unto them any more: (for they could not endure that

which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel. — *Heb.* 12: 18-24.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. — *I Pet.* 1: 13-21.

THE RESURRECTION.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightening, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead

men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. — *Matt.* 28: 1-10.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. — *I Cor.* 15: 1-8.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most

miserable. But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. — I Cor. 15: 12-28.

But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but *there is one kind of flesh* of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. *There is* a natural body, and *there is* a spiritual body. And so it is written, The first man Adam was made a living soul: the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. — I Cor. 15: 35-50.

Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at

the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—I Cor. 15: 51-58.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—I Thess. 4: 13-18.

FUTURE GLORY.

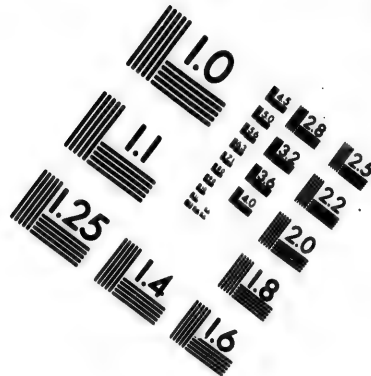
After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen:

Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.—
Rev. 7: 9-17.

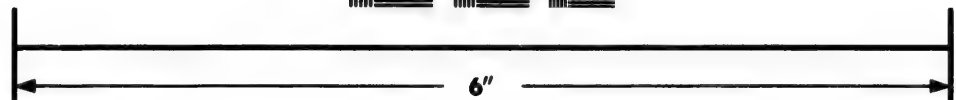
And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous *are* his judgments: and the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb.
Rev. 19: 1-9.

And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name





Resolution test chart showing patterns of vertical and horizontal lines with numerical values ranging from 1.0 to 2.5.



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written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. — *Rev.* 1^o: 11-16.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. — *Rev.* 21: 1-7.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter

into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life. — *Rev.* 21 : 22-7.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bear twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. And he said unto me, these sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City. — *Rev.* 22: 1-7; 12-14.

COMMITTAL SERVICES.

OPENING SENTENCES.

(Arriving at the grave the Minister may read one or more of the Opening Sentences.)

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear

him, and his righteousness unto children's children. — *Ps.* 103: 15-17.

God *is* our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; *though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. — *Ps.* 46: 1-3.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. — *Ps.* 23: 4.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. — *John* 5: 28-9.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. — *I Thess.* 4: 13-14.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. — *John* 14: 1-3.

PRAYER.

COMMITTAL.

1. — And now it becometh us, in resignation to the will of God, our Heavenly Father, to commit the mortal part of the one we have loved, to the ground, *earth to earth, dust to dust*, thankful for his adorable gift of Christ our Saviour, who has abolished death and brought life and immortality to light through the gospel.

Or if it be a Christian person, the Minister may, at his discretion, use this form :

2.— And now, dear friends, we have come to lay from our sight into its last resting place the form of one whom we have tenderly loved. Through our tears we rejoice, while we commit his body to the ground, *earth to earth, dust to dust*, that we can so confidently commit his soul to the God whom he loved and so faithfully served. Glory be to His holy name for the preaching of the gospel, for the hope of the resurrection and the promise of eternal life through Jesus Christ our Lord.

BENEDICTION.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. — *Heb. 13: 20-21.*

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this clayey tabernacle the soul that inhabited it, we therefore commit its decaying remains to their kindred elements; earth to earth, dust to dust; looking for the general resurrection through our Lord Jesus Christ; at whose coming to judge the earth world, the earth shall give up its dead; and the corruptible bodies of those who sleep in Him shall be like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto Himself.

VISITATION OF THE SICK.

It is the Pastor's duty and privilege to visit the sick. By helping them to a trustful and cheerful frame of mind, he may promote their recovery, and impress them concerning more faithful Christian living; while if they are sick unto death, it is his sacred duty to minister comfort and strength, and help them to preparedness for a change of worlds.

In every case he should enter the sick room with a cheerful manner and a loving word; he should, by tender tact and consideration, secure the confidence of the invalid, and lead the conversation gently towards eternal realities; he should explain difficulties, remove doubts, and inculcate a confident and well-grounded assurance of faith in the Saviour.

At a convenient time, he should read a brief and appropriate portion of Scripture, emphasizing some precept or promise which the invalid can think upon afterward, and offer prayer. The singing an appropriate verse, very softly, is often a great help to the sick.

Visits to the sick should never be long, and they should be free from everything formal and professional. The minister who is faithful and judicious in these ministries will do great good.

The following passages of Scripture will be very convenient, not only for pastors, but for use by laymen in visiting the sick in the absence of the pastor, and in places which have no pastor.

AFFLICTION COMFORTED.

Cast thy burden upon the Lord, and he shall sustain thee.—
Ps. 55: 22.

For the Lord will not cast off forever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.—*Lam. 3: 31-3.*

When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou

walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. — *Is.* 43: 2.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, *He is* my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. — *Ps.* 91: 1-4.

But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint. — *Is.* 41: 31.

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. — *Matt.* 11: 28.

I will not leave you comfortless: I will come to you. — *John* 14: 18.

These things I have spoken unto you, that in me *ye* might have peace. In the world *ye* shall have tribulation: but be of good cheer; I have overcome the world. — *John* 16: 33.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. — *II Cor.* 12: 7-10.

For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen; but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal. — *II Cor.* 4: 17-18.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the son of God, let us hold fast *our* profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. — *Heb. 4: 4-16.*

INVITATIONS.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. — *Is. 55: 1.*

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. — *Is. 55: 6-7.*

Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. — *Matt. 7: 7.*

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. — *John 3: 17.*

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. — *John 7: 37.*

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. — *Rev. 3: 20.*

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. — *Rev. 22: 17.*

HOPE OF BELIEVERS.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. — *Is.* 1: 18.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. — *John* 3: 16.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. — *Acts* 16: 31.

But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. — *Rom.* 5: 8.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? — *Rom.* 8: 32.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. — *I Tim.* 1: 15.

For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. — *II Tim.* 1: 1-2.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. — *Heb.* 7: 25.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it. — *Rev.* 3: 17.

LIGHT IN THE VALLEY.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. — *Ps.* 23: 4.

My flesh and my heart faileth: but God is the strength of my heart, and my portion forever. — *Ps.* 73: 26.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world — *Matt.* 25: 34.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were not so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there ye may be also*. — *John* 14: 1-3.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. — *Rom.* 8: 38-9.

I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. — *II Tim.* 4: 7-8.

T IN GOD.

I love the Lord, because he hath heard my voice *and* my supplications. Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious *is* the Lord, and righteous; yea, our God *is* merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: I said in my haste, All men *are* liars. What shall I render unto the Lord *for* all his benefits

toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints. O Lord, truly I *am* thy servant: I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.—Ps. 116.

O Give thanks unto the Lord; for *he is* good: because his mercy *endureth* for ever. Let Israel now say, that his mercy *endureth* for ever. Let the house of Aaron now say, that his mercy *endureth* for ever. Let them now that fear the Lord say, that his mercy *endureth* for ever. I called upon the Lord in distress: the Lord answered me, *and set me* in a large place. The Lord *is* on my side; I will not fear: what can man do unto me? The Lord taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me. *It is* better to trust in the Lord than to put confidence in man. *It is* better to trust in the Lord than to put confidence in princes.—Ps. 118: 1-9.

I will lift up mine eyes unto the hills, from whence cometh my help. My help *cometh* from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord *is* thy keeper: the Lord *is* thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.—Ps. 121.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your

heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—*Matt. 6: 25-34.*

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; And patience, experience; and experience, hope. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.—*Rom. 5: 1-9.*

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him: for he careth for you. Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, know-

ing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. To him *be* glory and dominion for ever and ever. Amen. I *Pet.* 5: 6-11.

DIVINE SYMPATHY.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. — *Deut.* 8: 2-6.

The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep *his anger* for ever. He hath not dealt with us *after* our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. As far as the east is from the west, *so* far hath he removed our transgressions from us. Like as a father pitieth *his* children *so* the Lord pitieth them that fear him. — *Psa.* 103: 8-13.

For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that you have ministered to the saints and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath of confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us: which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec. — *Heb. 6: 13-20.*

Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being *yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. — *John 14: 23-7.*

And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he loose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth *it* on his shoulders rejoicing. And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just

persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. — *Luke 15: 3-10.*

JESUS OUR HELPER.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. — *John 3: 14-17.*

While he yet talked to the people, behold *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother. — *Matt. 12: 46-50.*

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of *my* hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. — *John 10: 27-9.*

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I

have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. — *John* 15: 1-11.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. — *Heb.* 4: 14-16.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. — *Heb.* 12: 1-2.

ASSURANCE OF GLORY.

I have set the Lord always before me: because *he is* at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For

thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore. — *Ps.* 16: 8-11.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as you have done *it* unto one of the least of these my brethren, ye have done *it* unto me. — *Matt.* 25: 31-40.

For me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labor; yet what I shall choose I wot not. For I am in a straight betwixt two, having a desire to depart, and to be with Christ; which is far better. — *Phil.* 1: 21-3.

Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more

precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now you see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls. — I *Pet.* 1: 3-9.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. — I *John* 3: 1-2.

ORDINATION OF MINISTERS.

The right to ordain is in the General Conference, and it is provided that ordinations be held only at the time and place of an annual Session of the Conference.

The following is the order of service :

INVOCATION.

SINGING.

SCRIPTURE LESSON.

PRAYER.

SINGING.

SERMON.

SINGING.

PRESENTATION OF CANDIDATES.

The Minister to whom this part is assigned will address the Moderator, saying :

Dear Brother, — I present to you these brethren (naming them), who, after due examination by the Conference, have been approved for ordination to the Christian Ministry in this denomination.

Then the Moderator will say :

My Brethren, — The office of the Christian Ministry is one of the highest dignity and the greatest responsibility. The Minister is to serve as Ambassador for Christ, in his name declaring the gospel, and calling men from the service of sin to the service of their Redeemer ; he is also to feed the flock of God, and by every divinely appointed and approved means promote the kingdom of Christ. It is indispensable that you possess a steadfast determination to do the full work of the Ministry in the fear of God. Of this you have assured the Conference which has approved

you for ordination. That all here present may hear for themselves the expression of your purpose, you are asked to answer plainly touching these several matters:

QUESTION 1. — Do you believe the Scriptures of Divine Truth to be a revelation from God, and the only infallible rule of faith and practice?

2. — Do you believe the Scriptures teach that there is one only true and living God, the Creator, Governor and Preserver of the Universe: the Redeemer, Saviour, Sanctifier and Judge of men, and the only proper object of Divine Worship?

3. — Do you believe the Scriptures teach that the Son of God — Jesus Christ — possesses all divine perfections; is equal with the Father, and worthy of the same honor and worship; — and also, that they ascribe to the Holy Spirit the acts and attributes of an intelligent being?

4. — Do you believe the Scriptures teach that our first parents in their original probation were perfectly righteous; but in consequence of Sin the nature of their descendants is so unholy that none by virtue of any natural goodness can become the Holy Children of God, but they are all dependant for salvation upon the redemption effected through the Blood of Christ, and upon being created anew unto holiness through the operation of the Spirit?

5. — Do you believe the Scriptures teach that by virtue of the atonement of Christ, salvation is made possible for all men? And that he is the only Mediator between God and men?

6. — Do you believe the Scriptures teach that the eternal salvation of believers depends upon their abiding in Christ?

7. — Do you believe the Scriptures teach the observance of the ordinances by believers, that is, Baptism and the Lord's Supper; with the visible fellowship of the Saints in organized Church capacity?

8. — Do you believe the Scriptures teach the conscious existence of the soul after death, the final resurrection of the dead,

and the general Judgment, with the eternal glorification of the Saints, and the eternal punishment of the wicked?

9. — Do you believe the preaching of the gospel the instituted means of God to save them that believe?

10. — Do you believe that God has called you by the Holy Spirit to preach the gospel; and do you purpose henceforth through God's grace to devote yourself to that glorious work?

11. — Do you understand that in accepting ordination by this Conference and a place in its Ministry you are, in Christian honour, bound to preach no doctrines other than those set forth in the Treatise of Faith of this denomination; that you are to earnestly endeavour to promote peace, charity, and good will among those hereafter committed to your care; and that you are to loyally co-operate with your brethren for the edification of the body and the spread of truth?

The Minister presiding will then say :

Trusting that you have responded from hearts faithful and sincere before God, we will unite in prayer, imploring in your behalf such a measure of grace as shall enable you to keep and perform these ordination vows.

[The candidates will then kneel for prayer, and the imposition of hands.]

PRAYER.

HAND OF FELLOWSHIP.

CHARGE.

CLOSING HYMN.

BENEDICTION.

DEDICATION OF A CHURCH.

In the dedication of a Church, the following order of service may be followed :

INVOCATION.

SINGING.

SCRIPTURE READING.

PRAYER.

SINGING.

SERMON.

DEDICATION OFFERINGS.

At this point in the service, the following Dedicatory exercise may very profitably be used :

The Pastor or other Minister assigned to this part will say :

Dearly beloved : In the bountiful mercies of Almighty God, the hour having come when this house is to be formally dedicated to His service, may you all signify your assent thereto by rising to your feet and reverently accompanying us .

The people will rise.

Heartily desiring that these walls may continually serve to set forth His most worthy praise, we this day dedicate the same to Almighty God, our Father and Creator, in whom we live and move and have our being ; trusting that He may make here His abiding place, and manifest His adorable majesty and glory.

Response by the people. Amen.

And to Jesus Christ, our Lord, the only Begotten of the Father, Redeemer of the World, who hath bought us with His most precious blood ; to the end that here His Gospel may have free course and be glorified, to the perpetual honor of His holy name.

Response. Amen.

And to the effectual outpouring of the Holy Ghost, that blessed Comforter, under whose benign influence the souls of disciples may have continual solace, and the world be convinced of sin, and of righteousness and of judgment.

Response. Amen.

And to the propogation of the doctrines of this denomination, and the faith delivered to us; to the edification of the believers who worship in this sanctuary; to the increase of spiritual activities amongst us; and to the multiplication of the number of the disciples of our Lord Jesus Christ.

Response. Amen.

And to a zealous effort according to Godliness — while diligently guarding against those opinions which gender strife and keep in division the household of faith, — to proclaim the substantial unity of all faithful christians in Christ their Lord; to the oneness of their labors, hopes and promises.

Response. Amen.

And to a faithful preaching of all truth which shall tend to uphold the authority of Holy Scripture, and lead men to worship God and live in peace, purity and righteousness.

Response. Amen.

And to an everywhere increasing fervency of spiritual life, which shall cause all Christians to seek, through the willing consecration of every faculty, the growth of Zion and the conversion of souls.

Response. Amen and Amen.

And that all these desires may be accomplished in the will of God, let us bow with our brother in prayer.

Here the minister appointed will lead in the

DEDICATORY PRAYER.

The service will then close with

SINGING,

and the

BENEDICTION.

NOTE.—The following portions of Scripture will be found suitable for a Dedicatory Service: II *Chron.* 6: 12-42. *Ps.* 48; 84; 87; 122; 133. *Isa.* 35. *Matt.* 16: 13-20. *John* 10: 1-18. *John* 17: 10-26. I *Cor.* 3. I *Cor.* 6: 19-20. II *Cor.* 6: 14-18. *Eph.* 2: 10-22. *Heb.* 10: 19-25. I *Peter* 2.

ORGANIZATION OF A CHURCH.

The doctrinal beliefs of the F. C. Baptist denomination are set forth in the "Treatise of Faith."

When a sufficient number of persons, accepting these doctrines, desire to be organized into a Church, such organization may take place.

A Minister of the Conference should preside over all the proceedings.

The following is the order of service, etc.:

SINGING.

PRAYER.

SCRIPTURE LESSON.

SINGING.

STATEMENT OF THE OBJECT OF THE MEETING.

READING TREATISE OF FAITH.

Those intending to become members of the Church should assent to the Treatise.

READING CHURCH COVENANT.

A vote should then be taken on the adoption of the Covenant, and it should be inscribed in the Record Book of the Church.

THE HAND OF FELLOWSHIP

Should then be given to the members, and they should subscribe their name to the Covenant in the Record-Book.

ELECTION OF OFFICERS.

The officers to be chosen are Pastor, Deacons, Clerk, Treasurer, and necessary Committees.

ADDRESS.

SINGING.

PRAYER AND BENEDICTION.

FORM OF CHURCH LICENSE.

This certifies that Brother _____ is a member of _____ Church, and held by us in high esteem, and believing him to have been called of God to the work of the Gospel ministry, we hereby give him our entire and cordial approbation in the improvement of his gifts, by preaching the Gospel as Providence may afford him opportunity; praying the Great Head of the Church to endow him with all needful grace, and crown his labors with abundant success.

Given by order of the Church this _____ in the year _____.

_____, *Pastor.*

_____, *Clerk.*

Date and place.

FORM OF DISTRICT MEETING LICENSE.

This certifies that Brother _____, holding an unforfeited License from _____ Church, has applied to this District Meeting for License therefrom. We hereby give him our entire and cordial approbation, and pray the Great Head of the Church to endow him with all needful grace, and crown his labors with abundant success.

Given by order of _____ District Meeting this _____ day of _____ in the year _____.

_____, *Chairman.*

_____, *Clerk.*

Date and Place.

FORM OF LETTER OF DISMISSION.

The _____ Church of _____.
To the _____ Church of _____.

DEAR BRETHREN —

This is to certify that _____ is a member of this Church in good and regular standing, and is at _____ own request hereby dismissed from us to unite with you. When we receive notice from you that _____ has united with your Church, _____ connection with us shall cease.

May the blessing of God rest on _____ and you.

Given by order, and in behalf of the _____ Church.

_____, *Church Clerk.*
Date _____.

FORM OF LETTER OF NOTIFICATION.

To the _____ Church.

DEAR BRETHREN —

You are hereby notified that _____ was received by letter from you to membership in the _____ Church.

_____, *Church Clerk.*
Date _____.

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